THE WEDDING DAY IN ALL AGES AND COUNTRIES.

VOL. I.

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THE

WEDDING DAY

IN

ALL AGES AND COUNTRIES.

BY

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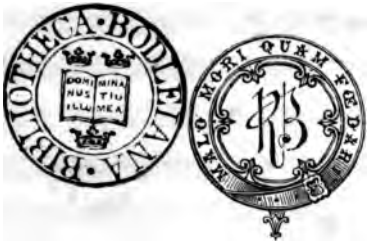
IN TWO VOLUMES.

VOL. I.



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PREFACE.

It was at one time the custom in Wales for the intended bride and bridegroom to issue bidding-letters, in the form of newspaper advertisements and circulars, inviting all who chose, whether friends or strangers, to come to their marriage, or bidding, as it was called. Each guest was by these letters respectfully asked to contribute something towards the expenses of the wedding; and it usually happened that the visitors were many, and the gifts numerous.

This Preface may, perhaps, bear an analogy to a bidding-letter. All the preparations for our "Wedding Day" have been with some anxiety completed; the banns have been duly published by Mr. Bentley; and the "best-men," Dr. Robert Bigsby, John Bullock, Esq., and T. C. Noble, Esq., have rendered their friendly help. It remains only to invite the public, which we now do most cordially. The amount of their indi-

vidual money contribution is, for the sake of convenience, limited and fixed; but their gifts of good wishes and hearty friendship may be as large as they please. In the words of an old bidding-letter, we can assure them that whatever sympathy they may give "will be now thankfully received, and gratefully returned in the future."

Dropping metaphor, and in all seriousness, the Author offers his best thanks to the three beforenamed friends for many valuable notes on the subject of this book. He also acknowledges his indebtedness for much information to those rich and almost inexhaustible stores of facts and references, Dr. William Smith's "Dictionary of the Bible," and "Dictionary of Greek and Roman Antiquities," Brand's "Popular Antiquities," by Ellis, and "Notes and Queries"—works which, to use a common form of expression, "should be in every library." The Author has perused with advantage Burder's "Religious Ceremonies," and M'Lennan's erudite treatise on "Primitive Marriage."

March, 1869.

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THE WEDDING DAY IN ALL AGES AND COUNTRIES.

CHAPTER I.

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In this work will be found a record of the marriage ceremonies, customs, superstitions, and folk-lore of many countries; but not an exhaustive account of the origin and history of matrimony, nor an elaborate statement of the conditions under

which it could or can be legally effected, nor a disquisition upon the religious, social, and domestic relations and duties of a married life. These several matters have so wide a compass, that our volume could not contain even a summary of the treatises which have been already written upon them. Our task has been rather to chronicle in these pages for popular reading the various modes by which marriage has been effected from the earliest times in all nations, and the many curious usages which have attended the weddings of our ancestors.

The origin of, and the necessity for, marriage seem to be based upon the command given to our first parents in Genesis i. 28: "Be fruitful, and multiply, and replenish the earth." The Jews so understood these words, which they regarded as a solemn precept to, and a strict obligation upon, them. Out of this mere duty to procreate grew the necessity for a binding contract, either religious or civil, or both, whereby a particular man should be united to a particular woman for the

expedient purposes of civilized society. Bolingbroke says that marriage was instituted because it was necessary that parents should know certainly their own respective offspring; and that as a woman cannot doubt whether she is the mother of the child she bears, so a man should have all the assurance the law can give him that he is the father of the child reputed to have been begotten by him. Taking this to be the first reason why marriage as a contract was entered into, it is easy to understand why certain civil and moral rights, duties, and obligations, should follow as corollaries to the matrimonial agreement.

Monogamy was the original law of marriage; but the unity of the bond soon became impaired by polygamy, which seems to have originated among the Cainites, as we are told in Genesis iv. 19, that Lamech took unto himself two wives. Polygamy afterwards prevailed among the Jews; but the principle of monogamy was retained even in the practice of polygamy, by a distinction

being made between the first wife and the subsequent ones. She was regarded as the chief, and they were little better than concubines. Polygamy became common among many people besides the Jews, as we shall have occasion to mention hereafter; but it was condemned both by the law of the New Testament and the policy of all prudent states, especially in northern countries. The Hebrews in modern times have been monogamists; but the Sicilian Jews, early in the last century, practised polygamy, and by reason of that and of their early marriages they rapidly increased.

In Leviticus xviii. will be found a table of the prohibited degrees of consanguinity or relationship within which it was declared none should marry. There is no restriction in the Bible as to the age when marriage might lawfully be entered into; but early matrimony is in several places mentioned with approval. The Jews, in common with other Oriental people, married when very young; probably because they arrived at the

age of puberty at an early period of life. The Talmudists forbade marriage by a male under thirteen years and a day, and by a female under twelve years and a day. The usual age was higher, and generally about eighteen years.

The Jews fixed certain days for the respective ceremonies of betrothal and marriage; thus, the fourth day was appointed for virgins, and the fifth for widows. Similarly, the more modern Hebrews fixed Wednesday and Friday for the former, and Thursday for the latter. In the present century Wednesday is generally the day on which Jew spinsters and bachelors celebrate their marriages, and on the following day a ball concludes the affair; but if either of the parties has been previously married, the Sabbath is the day chosen, and music and dancing form no part of the entertainment. The original reason for selecting Wednesday was because the Sanhedrim held its sitting on Thursday, and therefore the newly married man could immediately after his wedding

bring his wife before the meeting if he had any ground of complaint against her.

Among the early Hebrews, and the Oriental nations generally, the choice of a bride devolved, not upon the bridegroom himself, but upon his relations, or some friend deputed by him for the purpose. His wishes, however, were consulted in the arrangements, and parents made proposals at the instigation of their sons. As a general rule the proposal originated with the family of the bridegroom; but occasionally, as in the case of difference of rank, the rule was reversed, and the bride was offered by her father. The consent of the maiden was sometimes asked; but this appears to have been subordinate to the previous consent of her father or other relation.

The selection of the bride was followed by espousal or betrothal, which was a formal proceeding undertaken by a friend on the part of the bridegroom, and by the parents on the part of the bride. It was confirmed by oaths, and

accompanied with presents from the man to the woman. Thus, a servant on behalf of Isaac, as a preliminary, propitiated the favour of Rebekah by presenting her with a massive earring and two bracelets; he then proceeded to treat with her parents, and, having obtained their consent to the match, he gave her more costly presents, "jewels of silver, and jewels of gold, and raiment," and to her mother and brother "precious things" (Genesis xxiv. 22, 53). Such presents as these were described by different names, those to the brides being dowries, and those to the relations gifts. It has been supposed that the dowry was a price paid to the father for the sale of his daughter; but although such a payment is made in certain parts of the East at the present day, it does not appear to have been made in patriarchal times for a free woman. Occasionally the bride received a portion from her father. Marriage settlements in the modern sense of the term, namely, written documents securing property to the wife, did not come into use until the first

Babylonian period; and the only instance we have of one is in Tobit vii. 14, where it is described as an instrument.

The act of betrothal among the Jews was celebrated by a feast, and among the more modern Hebrews, who still retained the ceremony of a formal betrothal, it was the custom in some parts for the bridegroom to place a ring upon his intended bride's finger. Although there is no mention in the Bible of betrothal finger-rings, we find that a ring is mentioned therein as a token of fidelity or friendship (Genesis xli. 42), and of adoption (Luke xv. 22).

Between the betrothal and the marriage an interval elapsed, varying from a few days in the patriarchal age (ten in the case of Rebekah) to a year for virgins, and a month for widows in later times. During this period the bride-elect lived with her friends, and all communication between herself and her future husband was carried on through the medium of a friend, who was deputed for the purpose, and termed the "friend of the

bridegroom." She was virtually regarded as a wife, her betrothal having an equal force with marriage; hence faithlessness on her part was punishable with death; but her husband-elect had the option of putting her away. Thus, Joseph, after his espousal to Mary, finding her to be with child, and not being willing to make her a public example, "was minded to put her away privily." After betrothal a woman could not part with her property except in certain cases.

No definite religious ceremonies appear to have been performed at the wedding itself; but probably some formal ratification of the espousal with an oath took place, as may be implied from some allusions to marriage in Ezekiel xvi. 8, and Malachi ii. 14. The main part of the ceremony was the removal of the bride from her father's house to that of the bridegroom, or of his father; in fact, there was a literal truth in the Hebrew expression "to take" a wife, the taking being the essential act. This symbol of capture was not peculiar to the Jews, but was common to

nearly all nations in some form, and it was in most cases based upon an actual seizure of the woman by force in the primitive ages.

On the day preceding the wedding the bride took a bath, which was in ancient as well as in modern times a formal proceeding, and accompanied with much ceremony.

On the wedding-day the bridegroom dressed himself in festive attire, and particularly placed on his head a beautiful turban and a crown or garland, which was made either of gold, silver, roses, myrtle, or olive, according to his circumstances, and he was highly perfumed with myrrh, frankincense, and other sweet powders. A distinctive feature of the bride's dress was a veil or light robe of ample dimensions, which covered not only her face but also her whole body, and was intended to be a symbol of her submission to her husband. It is still used by Jewesses. The bride also wore a peculiar girdle, and her head was crowned with a chaplet, both of which articles were very distinctive of her condition.

The latter was either of gold or gilded. The use of it was interdicted after the destruction of the second Temple, as a token of humiliation. If the bride were a virgin, she wore her hair flowing; her robes were white, and sometimes embroidered with gold thread; she was much perfumed, and decked out with jewels.

When the fixed hour arrived, which was generally late in the evening, the bridegroom set forth from his house, attended by his friends, preceded by a band of musicians or singers, and accompanied by men bearing torches. Having reached the house of the bride, he conducted her and her party back to his own or his father's house, with audible demonstrations of gladness. Even to this day the noise in the streets attendant upon an Oriental wedding is remarkable. Sometimes a tent or canopy was raised in the open air, under which the bride and bridegroom met, and, the former being delivered to the latter, they came forth with great pomp and joy. On their way back the wedding party was joined by

other friends of the bride and bridegroom who were in waiting to mix with the procession as it passed, and the inhabitants of the place came out into the streets to watch the cavalcade.

At the bridegroom's house a feast was prepared, to which all the friends and neighbours of the couple were invited, and which was a most essential part of the marriage ceremony. After the feast came music and dancing, the latter being performed by the male guests round the bridegroom, and by the women round the bride. The festivities were protracted for several, sometimes as many as fourteen, days; seven days being the usual number at the wedding of a virgin, and three at a widow's. The guests were provided by the host with suitable robes, and the feast was enlivened with music, riddles, and other amusements. In the case of the marriage of a virgin, parched corn was distributed among the guests, the significance of which is not certain, but probably it was intended to suggest a hope of fruitfulness and plenty. This custom bears

some resemblance to the distribution of the mustaceum among the guests at a Roman wedding, of which we shall make some mention hereafter.

The last act in the ceremonial was, the conducting of the bride, still completely veiled, to her bed-chamber, where a canopy, which was sometimes a bower of roses and myrtle, was prepared. This act was preceded by formal prayers. If proof could be subsequently adduced that the bride had not preserved her maiden purity, the case was investigated; and, if convicted, she was stoned to death before her father's house (Deuteronomy xxii. 13–21).

A newly-married man was exempt from military service, and from any public business which might take him away from his home, for the space of one year after his marriage; and a similar privilege was granted to a betrothed man.

The above usages of marriage among the Jews are mostly ascertained from the Bible, but the Talmudists specify three modes by which mar-

riage might be effected. One being by a presentation of money in the presence of witnesses, accompanied by a mutual declaration of betrothal; another being by a written instead of a verbal contract, with or without money; and another being by mere consummation, which, although valid in law, was discouraged as being contrary to morality.

The condition of Jewish married women in the patriarchal days was very favourable; they enjoyed much freedom, independence, and authority in their homes; and the relationship of husband and wife was characterized by great affection and tenderness. Divorce was allowed, and the first instance of it mentioned in the Bible is in Genesis xxi. 14, where we are told that Abraham sent Hagar and her child away from him. In Deuteronomy xxiv. 1, a man had the power to dispose of a faithless wife by writing her a bill of divorcement, giving it into her hand, and sending her out of his house.

The brother of a childless man was bound to

marry his widow; or, at least, he had the refusal of her, and she could not marry again until her late husband's brother had formally rejected her. The ceremony by which this rejection was performed took place in public, and is mentioned in Deuteronomy xxv. 5–10. If the brother refused her, she was obliged to "loose his shoe from off his foot, and spit in his face," or, as some Hebraists translate it, "spit before his face." His giving up the shoe was a symbol that he abandoned all dominion over her; and her spitting before him was a defiance and an assertion of independence.

This practice is still further illustrated by the story of Ruth, whose nearest kinsman refused to marry her, and to redeem her inheritance. He was therefore publicly called upon to do so by Boaz, and he publicly refused. The Bible adds, "as it was the custom in Israel concerning changing, that a man plucked off his shoe and delivered it to his neighbour," the kinsman plucked off his shoe and delivered it to Boaz as a

renunciation of Ruth, and of his right of marriage to her.

These ceremonies were evidently not unknown to the early Christians, for when the Emperor Wladimir made proposals of marriage to the daughter of Raguald, she refused him, saying that she would not take off her shoes to the son of a slave. Gregory of Tours, writing of espousals, says, "The bridegroom having given a ring to the *fiancée*, presents her with a shoe." Michelet, in his "Life of Luther," says that the reformer was at the wedding of Jean Luffte; and after supper he conducted the bride to bed. He then told the bridegroom that, according to common custom, he ought to be master in his own house when his wife was not there; and for a symbol he took off the husband's shoe and put it upon the head of the bed, "afin qu'il prit ainsi la domination et gouvernement." In some parts of the East it was an early custom to carry a slipper before a newly-married couple as a token of the bride's subjection to her husband. At a Jewish

wedding at Rabat the bridegroom struck the bride with his shoe as a sign of his authority and supremacy.

It has long been a custom in England, Scotland, and elsewhere to throw an old shoe over or at a bride and bridegroom upon their leaving the church or the parental home after their wedding. Sometimes it is thrown when they start for the church, and occasionally the shoe is taken from the left foot. The usual saying is that it is thrown for luck; but possibly it originally was meant to be a sign of the renunciation of dominion and authority over the bride by her father or guardian. One author, however, suggests that the hurling of a shoe was first intended to be a sham assault on the person carrying off the woman, and is a relic of the old custom of opposition to the capture of a bride.

In the seventeenth century, when a marriage between a Jew and Jewess had been arranged, they with many of their friends met at some public covered place, where the contract was

read over aloud, and notice was given of the intended day of the wedding. The company then saluted the couple, and wished them happiness in their new life. Then the younger men threw down and broke certain earthen vessels which they had brought with them. A person waited at the door to give to each guest a glass of wine and sometimes comfits as he left. The priest who was to offer the marriage benediction took a glass of wine, and, having blessed and tasted it, he gave it to the couple to drink. After this ceremony neither of them went out for eight days, during which period many friends visited the bridegroom, and made merry with him.

On the day before the wedding the bride bathed in cold water, accompanied and assisted by her female companions, who sang and danced to amuse her. It seems to have been assumed that the impending ceremony had a very depressing effect on the couple, and therefore their friends boisterously endeavoured to keep them in good cheer The bridegroom sent to his bride a matri-

monial cincture or girdle, with a gold buckle; and she in exchange sent a similar article to him; but hers had a silver buckle. Upon the wedding-day the bride was dressed as richly as she could be, according to her condition and the fashion of her country; and her head was finely adorned. Still attended by her maids, who sang and danced before her, she was conducted to the place of the marriage. When the pair were to receive the benediction publicly, four young men carried a canopy into some frequented place, such as a garden, where the bride and bridegroom and their respective friends met, accompanied by singers and musicians. The couple stood under the canopy, and all present cried: "Blessed be he that cometh!" The bridegroom then walked three times round the bride, and took her by the right hand; and the company threw corn upon them, and said, "Increase and multiply." In some places the visitors threw money as well as corn, the poorer Jews being allowed to pick up the coins. Still holding the bridegroom's hand,

the bride stood with her face towards the south, in which there was assumed to be a fruitful influence; for the "Talmud" teaches that if the marriage bed be turned in that direction, the pair will have many children. The Rabbi then took a glass of wine, and, rehearsing prayers, he tasted it and gave it to the couple to drink. If the bride were a virgin, he gave her a narrow glass; and if a widow, a wide one.

He then received from the bridegroom a gold ring, which, according to the Jewish law, must be of a certain value, and the absolute property of the bridegroom, not obtained by credit or gift. The Rabbi called some of the company as witnesses to examine if it were of gold, and, if so, he and the chief officers of the synagogue certified the fact. When this had been properly done, the ring was returned to the bridegroom, and he placed it upon the bride's second finger, at the same time proclaiming that she was by means of it consecrated unto him; and so completely binding was this action, that, even without any

further ceremony, no other marriage could be effected by either party, except after a legal divorce. The marriage contract was then read; after which the Rabbi took another glass of wine, and, giving thanks to God, he offered it to the pair to drink again. The bridegroom having drunk, cast the glass with force against a wall or the earth, so that it might be shattered into many pieces. In some places ashes were put upon the bridegroom's head in memory of the burning of the Temple, as a sad memento of which, even among their rejoicings, both the bride and the bridegroom wore black caps.

The couple were then conducted to a banquet, at which, all being seated, the bridegroom had to sing a long prayer. A hen ready dressed, and a raw egg, were then placed before the bride, as emblems of prolificness, and for an omen that she should bear many children. The bridegroom presented her with a small piece of the hen, and then the guests, male and female, scrambled for

the rest and tore it to pieces with their hands. Whoever got the greatest share was reputed to be the most fortunate one of the company. The egg was thrown in some person's face; and if a Christian happened to be present, which was not often the case, he was not spared; at least, so says Le Sieur de Gaya, writing about 1685, and relating these nasty incidents of a Jewish wedding in his day. After the above diversions the table was spread with an abundant feast, and the wedding dance was performed. The most honourable person present took the bridegroom by the hand, he took another, and so the rest, until all joined. The chief lady of the company likewise took the bride by the hand, she took another, until all the women likewise joined; and then came a long and confused dance. The wedding festivities sometimes lasted eight days.

In 1646 Evelyn was taken to the Ghetta, at Venice, the colony of the Jews, where he saw a Hebrew marriage. He thus describes the ceremony in his "Diary":—"The bride was clad in

white, sitting in a lofty chair, and covered with a white veil; then two old Rabbis joined them together, one of them holding a glass of wine in his hand, which, in the midst of the ceremony, pretending to deliver to the woman, he let fall, the breaking whereof was to signify the frailty of our nature, and that we must expect disasters and crosses midst all enjoyments. This done, we had a fine banquet, and were brought into the bride-chamber, where the bed was dressed up with flowers, and the counterpane strewed in works."

A Jewish marriage in the present century is always celebrated with much show and splendour. As every guest brings a present, chiefly consisting of plate, the poorer couples especially invite as many friends as they can; and their friends are always willing to go, as they consider it to be a highly meritorious act to promote marriage, or in any way to assist in its celebration. The Talmudists carry the obligation of getting children so far, that they declare the neglect of it to

be a kind of homicide. On account of the many visitors at a Jewish wedding a large public room is generally hired. A friend is stationed near the entrance of the apartment to receive the presents of the guests as they arrive; and another friend writes down each person's name and gift. If any one who has been invited cannot attend, his gift is received in his absence. The friends who are merely invited to the evening dance are not expected to bring any presents. Not infrequently when the wedded pair are poor, their gifts are sold to defray the expenses of the feast, and to assist the couple in their household.

The bride and bridegroom, the Rabbi, and all concerned in the marriage, stand upon a carpet under the Taleth, a nuptial canopy, while the contract is read and the ceremonial performed. This canopy is square, and generally composed of crimson velvet, with pendants about it. It is supported at each corner by one of the visitors, and after the marriage it is taken back to the

synagogue, whence it had been brought by the servants of that place. The use of it is a most important part of the marriage ceremony.

The modern Jews still retain the old custom of shattering glasses or other vessels by dashing them on the ground at their nuptials. Various reasons have been assigned for this usage. One is, that it suggested the frailty of life; another, that it foretold good fortune and plenty; another, that it reminded the people of the destruction of Jerusalem; and another, that it hinted at the fate of the married pair if they broke their nuptial vows.

Although, as we have before mentioned, there is no record in the Bible of the use of betrothal finger-rings among the Jews in the patriarchal days, it is certain that they were common in later times in some places; and, as Selden says, were first given in lieu of dowry money. Some authors are of opinion that wedding rings did not exist in the Mosaic days, and no mention is made of them by the Talmudists. Ugolini says that

they were used in his time; and Basnage says that formerly a piece of money was given as a pledge, for which at a later period a ring was substituted. Leo of Modena records that rings were rarely used, and that neither the Italian nor the German Jews habitually used them; some did, but the majority did not. Selden states that the wedding ring came into general use by the Jews after they saw it was everywhere prevalent.

Jewish wedding rings are sometimes of large size and elaborate workmanship, and have generally engraved upon them, in Hebrew characters, a sentiment conveying an expression of good wishes, and very often the posy, "Joy be with you," which is thought to be of Syrian origin. It is recorded that the ancient Hebrews considered the planet Jupiter, which they called Mazal Tob, to be a very favourable star; for which reason newly-married men gave their wives rings, whereon those words were engraved in Hebrew characters; the signification being

that the bride might have good fortune under that lucky star.

Few, if any, Jewish rings now existing are of a date earlier than the sixteenth century. A specimen belonging to the late Lord Londesborough was of gold, richly enamelled, and decorated with beautifully wrought filigree. Attached by a hinge to the collet, in the place of a setting, was a little ridged capsule like the gabled roof of a house, which probably once contained some charm or perfume. Within the ring were inscribed two Hebrew words signifying the posy above named, or good luck. In the South Kensington Museum are two Jewish marriage rings. One is of gold, enriched with filigree-work bosses; it has a Hebrew inscription inside, and its diameter is one inch and a quarter. It is of the sixteenth century. The other is also of gold, and enamelled; an inscription runs round the broad margin in raised letters of cloisonné enamel; on one side is affixed a turret or louvre, with triangular gables and moveable vanes; the

length of the ring is one inch and three-quarters, and the width one inch.

Whatever may be the fact as to the use of marriage rings in the Bible days, monkish legends relate that Joseph and Mary used one, and, moreover, that it was of onyx or amethyst. It was said to have been discovered in the year 996, when it was given by a jeweller from Jerusalem to a lapidary of Clusium, who had been sent to Rome by the wife of a Marquis of Etruria, to make purchases for her. The jeweller told the lapidary of the preciousness of the relic; but he despised it, and kept it for several years among other articles of inferior value. However, a miracle revealed to him its genuineness; and it was placed in a church, where it worked many curative wonders. In 1473 it was deposited with some Franciscans at Clusium, from whom it was stolen; and ultimately it found its way to Perusia, where a church was built for it, and it still performed miracles; but they were, as Hone says, trifling in comparison with its miraculous powers of multi-

plying itself. It existed in different churches in Europe at the same time, and, each ring being as genuine as the others, it was paid the same honours by the devout.

CHAPTER II.

Cecrops and Marriage—Marriage among the Ancient Greeks —Celibacy Interdicted—Parental Authority—Professional Match-makers—Betrothal—Sacrifices to the Gods—Seasons for Marriage—The Moon and Marriage—Nuptial Bath—Ivy Symbol—Leading Home the Bride—The Arrival at the Bridegroom's House—The Wedding Feast and its Uses —The Epithalamium—Wedding Presents—Spartan Marriages—Capture of the Bride—Condition of Greek Wives —Marriage in Modern Greece—Nuptial Crown—Sieve Test of Virtue—Portion-money Worn on the Bride's Hair —Albanian Marriages—Rock of Fertility—Greek Church Marriages—Crowning Roman Marriages—Of Three Kinds —Symbol of Capture—Divorce—Wife Tax—Betrothal —Ring Pledges—Marriage Days and Months—May Marriages Unlucky—Dress of the Bride—Confarreatio—Taking Home the Bride—Symbols—Threshold Omens—Etruscan Marriages—Syracusan Marriages.

MARRIAGE, as a life union with certain ceremonies of a binding and solemn nature, is said to have been first introduced among the Athenians by Cecrops, who built their city, and deified Jupiter, long before the time of Christ.

The ancient Greek legislators considered marriage to be a matter of public as well as of private interest, on the principle that it was the duty of every citizen to raise up a healthy progeny of legitimate children to the state. This was particularly the case at Sparta, where celibacy in men was infamous; and by the laws of Lycurgus, criminal proceedings might be taken against those who married too late or unsuitably, as well as against those who did not marry at all. An old bachelor was stigmatized, and obliged to walk naked in the winter through the market place, singing a satirical song on himself. Under Plato's laws any one who did not marry before the age of thirty-five years, or who married above or below his rank, was punishable; and the philosopher held that in choosing a wife every man ought to consider the interests of the state rather than his own pleasure. Great immunities, prerogatives, and other encouragements were granted to those who had a large legitimate issue. Those who had three children were entitled to a diminution of their

taxes, and those who had four paid none. So entirely did the Spartans consider the production of children as the main object of marriage, that whenever a woman had no issue by her own husband she was required by law to cohabit with another man. The Spartans fined their king, Archidamus, for marrying a very little woman, considering that her issue would be degenerated and unworthy. Private reasons, moreover, made marriage among the ancients important. Thus, they considered that it was the duty of every man to produce representatives to succeed himself as ministers of the gods, to perpetuate his name, and to make the customary offerings at his grave.

The choice of a wife was seldom based upon affection, and rarely the result of previous acquaintance. In many cases fathers chose for their sons brides whom the latter had never seen, and compelled them to marry. Nor was the consent of the female to the match which was proposed for her usually thought to be necessary. She was obliged to submit to the wishes of her

parents, and to receive from them perhaps a stranger for a husband. The result of such marriages was not unfrequently unhappiness. Match-making was not entirely left to the care of parents, inasmuch as some women made a profession of it; which, however, was not held to be reputable, as it was likely to lead to mere procuring. In fact, many of the women who arranged marriages were bawds and "coupleresses." The custom of purchasing wives was known to the ancient Greeks, and was strongly reprobated by Aristotle.

By the Athenian laws a citizen was not allowed to marry a foreign woman, nor conversely, under very severe penalties. Direct lineal descent from a common ancestor was a bar to marriage; but proximity by blood or consanguinity was not. Usually men married when between thirty and thirty-five years of age, and women when about twenty, or shortly before that period. Monogamy was the law and practice of all the Greek and Italian communities as far back as our records reach.

The Athenians regarded a formal betrothal as indispensable to the validity of a marriage contract, to which it was a most important preliminary. The issue of a marriage without espousals lost their heritable rights, which depended upon their being born of a citizen and a legally betrothed wife. The betrothal was made by the natural or legal guardian of the bride-elect, and attended by the relations of both parties as witnesses. The wife's dowry was settled at the espousal, and some token was given by the man as an earnest.

The next ceremony, which was generally performed on the day before the wedding, consisted of sacrifices or offerings made to the divinities who presided over marriage. The sacrificer was the father of the bride-elect, and the divinities were, according to Pollux, Hera, the goddess of the marriage bed, Artemis, the goddess of virgins, and the Fates, to whom brides then dedicated locks of their hair. According to another author, the deities were Zeus and Hera; but they pro-

bably varied in different countries, and were sometimes local divinities.

Particular days and seasons of the year were thought to be auspicious and favourable for marriage among the Greeks. Winter was generally so considered, and at Athens the month partly corresponding to our January received its name, Gamelius, from marriages being frequently celebrated in it. Hesiod recommends marriage on the fourth day of the month; but whether the fourth from the beginning or the end is uncertain. Euripides speaks as if the time of the full moon was thought to be favourable, in which he is confirmed by a reference to the full-moon nights in Pindar. Proclus tells us that the Athenians selected for marriages the times of a new moon, that is, when the sun and moon were in conjunction.

On the wedding day the bride and bridegroom, in accordance with a ceremonial custom similar to one adopted by the Jews, bathed in water fetched from some particular fountain. At

Athens the lustral water was fetched from the fountain Callirrhoë, at the foot of the Acropolis; and, according to some authors, it was always fetched by a boy who was a near relation to one of the parties, and, according to another writer, by a female. After this preliminary the couple went in a procession to the temple, attended by their friends, who sang the praises of the pair. At the temple they were each presented with an ivy branch as a symbol of the indissoluble bond of matrimony. At the altar various sacrifices were made, the victims were cut up, and their entrails scrutinized for auguries; and various deities were invoked.

In the evening the bride was conducted from her father's house to that of the bridegroom, that time of day being chosen to conceal her blushes. She was conveyed in a chariot, drawn by a pair of mules or oxen, and furnished with a couch-seat. On either side of her sat the bridegroom, and one of his relations or friends; but if he had been married before, he did not so conduct her.

They were generally accompanied by many persons, some of whom sang an hymenean song to the accompaniment of flutes, while others danced, and some carried nuptial torches. A scene of this kind was thus pictured upon the shield of Achilles:

> "Here sacred pomp and genial feast delight,
> And solemn dance and hymeneal rite:
> Along the streets the new-made brides are led,
> With torches flaming, to the nuptial bed.
> The youthful dancers in a circle bound
> To the soft flute and cithern's silver sound,
> Through the fair streets the matrons in a row
> Stand in their porches, and enjoy the show."

At Bœotia, and other places, the axle-tree of the carriage was burned upon the arrival at the bridegroom's house, as a symbol that the bride was not to return, or to go abroad. The door of the house was decked with festoons of ivy and bay, and against it was tied a pestle. Upon entering, the married pair received the greetings and congratulations of the friends who were waiting to meet them. The bride was generally conducted into the house by her own or her

husband's mother, bearing a lighted torch. A servant carried a sieve, and the bride herself bore a vessel in which was parched barley, a symbol of her readiness to attend to her household duties. Upon entering the house sweetmeats were showered upon the pair, as emblems of plenty and prosperity. A formal kiss confirmed the nuptials. The bride and bridegroom were both dressed in their best attire, and wore crowns or chaplets on their heads, the bride being veiled. The wreaths were made of evergreens, myrtle, wild thyme, and roses, which had been plucked by the bride herself, and not bought, as that would have been of ill-omen.

The nuptial feast, which was generally given at the house of the bridegroom or of his parents, besides being a festive meeting, served another and a more important purpose. Inasmuch as no public rite, either civil or religious, connected with the celebration of marriage was required by law among the Greeks, and as therefore no public record of its solemnization was kept, guests were

invited to a wedding feast, partly to qualify them to be able to prove the fact of the marriage having taken place. Contrary to the usual practice among these people, women as well as men were invited to nuptial feasts; but they sat at a separate table, the still-veiled bride being among her own sex. At the conclusion of the banquet she was conducted by her husband into her bridal chamber; and a law of Solon required that they should on entering it eat a quince together, to indicate that their mutual relationship should be sweet and agreeable. A nuptial song or epithalamium was sung before the doors of the chamber by virgins, accompanied by dances. Another song, called the waking song, was generally given on the following morning.

On the day after the marriage friends sent the customary presents to the newly-married couple. Some of them were called the unveiling presents, because they were given on the occasion of the bride first appearing unveiled. Generally on the second day the bridegroom left his house to lodge

apart from his wife at the residence of his father-in-law, and the bride presented him with a garment. He also offered up a sacrifice in commemoration of the bride being registered among his own phratores. It seems that marriage rings were not in use among the ancient Greeks.

The above account of Grecian marriage ceremonies applies particularly to Athens. At Sparta, where a general promiscuity of wives is said anciently to have prevailed, the betrothal of a bride by her father or guardian was a requisite preliminary to marriage, as it was at Athens. The Spartans pursued on horseback, and captured their intended brides with some show of violence, but with the sanction of her friends. A similar custom prevailed at Crete. Plutarch says that the Spartans always carried off their brides by feigned violence, and that the abduction was a concerted matter of form, in order to make the marriage valid. Muller says that the capture of brides at Sparta indicated the feeling that they could not surrender their freedom and virgin

purity unless compelled by the violence of the stronger sex. The form of feigning to steal the bride, or to carry her off from her friends by force, after the marriage had been agreed upon, was, equally with betrothal, requisite as a preliminary to marriage among the Dorians.

The Spartan and Cretan wife was not immediately after her marriage taken to the bridegroom's house; but cohabited with him for some time clandestinely until he brought her, and frequently her mother also, to his home. A Spartan woman appeared in public with her face uncovered until she was married; but afterwards she never went abroad without a veil, a custom which also prevailed at Athens. At Sparta, Crete, and Olympia virgins were permitted to be spectators of the gymnastic contests, while married women were excluded from this privilege. Greek wives were confined to distinct apartments; they had little liberty; were strictly subject to their husband's rule; and were not allowed to go out without their lord's permission. The strictest

conjugal fidelity was required from the wife under very severe penalties, while great laxity was allowed to the husband. Nevertheless concubinage was in use only in its mildest form. A wife convicted of infidelity was repudiated, and the laws excluded her for ever from all religious ceremonies. A husband obliged to divorce his wife first addressed himself to a tribunal, in which one of the chief magistrates presided; and the same tribunal received the complaints of wives who sought to be divorced from their husbands.

Among the peasantry in modern Greece marriage was contracted from mutual knowledge and attachment, but among the higher orders the match was generally made by the parents or friends without the parties either seeing each other or consenting. Often some matron, like the ancient medium in such cases, managed the courtship and concluded the treaty. Then the couple were at liberty to see and converse with each other; this, however, was not always the

case, for sometimes the bride and bridegroom met on their wedding day for the first time.

The bride generally worked her wedding garments; and on the eve of the day appointed for her bridal she was conducted by her young female friends in procession to a bath. On the following morning, at an early hour, the bridegroom proceeded to the house of her parents, attended by a crowd of young men, who sang, and danced, and shouted out the perfections and virtues of the couple. The lady was led forth loaded with jewellery, and supported by her father and a brideman. As she proceeded, followed by her mother and the matrons, showers of nuts, cakes, and bouquets were poured out of the windows of her friends.

The nuptial ceremony was performed with many forms and but little solemnity. On the heads of the bride and bridegroom were placed alternately by one of the priests chaplets of flowers, among which were, if obtainable, lilies and ears of corn, as emblems of purity and abun-

dance. Two rings, one of gold, the other of silver, were interchanged several times between the parties, and the ceremony concluded by their both drinking wine out of one cup. The bride was then conducted to her husband's abode, and she was carefully lifted across the threshold by her parents. If the husband entertained any suspicion of her honour, she was made to tread on a sieve covered with a skin, and should it not yield to her pressure she was deemed to be guilty.

Among the peasantry, the bride, accompanied by her bridesmaids and her husband's relations, went from house to house of her neighbours, and received from each male inhabitant a few coins. In the more remote parts of Greece it was customary to receive these presents before marriage; and early in the present century the village girls used to collect their portions and arrange them as ornaments for their hair. Their tresses were hung with coins nearly down to their feet; and under no circumstances would they use these

ornamental moneys except for their marriage portions.

Dodswell, in his "Tour Through Greece," in 1801–6, says that the Albanian unmarried girls wore red skull-caps, which were covered more or less with money, according to the wealth of the persons. They sometimes wore their dowers upon their heads, consisting of Turkish paras, small silver coins, and piastres, which were perforated and strung round the cap, each overlapping the other like scales. In the front was sometimes a row of Venetian sequins; and if the lady was very rich, some larger pieces of gold coin attracted the eyes of her admirers. The Montenegrin damsels adopted a similar custom.

Dodswell also says that he saw at Athens the ceremonies of an Albanian marriage. The bride arrived from the country riding on horseback; a man walked before her, and a female on each side of her. She was covered with a long and transparent veil, through which she could see, while it concealed her features entirely. She was accom-

panied by a Papas, and a great crowd of both sexes, as well as by drummers and fifers. The nuptial bed, brought from the bride's village on horseback, formed a conspicuous feature in the procession. When the bride reached the bridegroom's house she was welcomed by women, who danced and sang nuptial songs. When she alighted her veil was taken off, and she was conducted into the presence of her husband. A feast followed, at which the pair were presented with pomegranates as emblems of fertility. The same author says that near Athens was a rock of a few feet in height, on which newly-married women sat and slipped down, in order that they might be blessed with numerous sons.

The faith of the Greek church is not now confined to Greece, but is spread extensively over Russia and Turkey. In the seventeenth century a rule among the people professing the religion of this church was that the bridegroom must be at least fourteen years of age, and the bride at least thirteen. A woman who married a Christian of

the Western churches was excommunicated, and precluded from participating in any communion with her own religious body. In a Greek church marriage the parties often actually bought each other; the bride counted down her dowry, and the bridegroom his price, in the presence of themselves and of their relations and friends; the men sitting round a table, and the women on raised benches, to witness the ceremony. The bride was then placed on a seat in her apartment, with a gilt crown on her head, and there she received the presents of her guests. These ceremonies generally took place early in the day, and after partaking of some wine and sweetmeats the guests separated, but they returned at night to supper. On the next day, if it could be proved to the satisfaction of attendant women that the bride had been pure, a feast celebrated the event; but if otherwise, no rejoicings took place, and the bridegroom sent the bride back to her friends.

Often the mere money contract was the only

form of a Greek marriage, and no proclamation in church was made, or intervention of a priest had. When, however, the rites were fully performed they consisted of two parts, the betrothal and the actual marriage, and were as follows:— At the betrothal the priest, remaining in the sacrarium, delivered to the couple, who stood without the sacred doors, lighted candles. He then returned with them into the body of the church, and there two rings were produced, one of gold, the other of silver. These were placed upon the altar, and dedicated and consecrated. The priest gave the gold ring to the bridegroom, and the silver ring to the bride, repeating three times, "The servant of God (naming the husband) espouses the handmaid of God (naming the wife)." Then turning to the woman, he thrice repeated the same form, changed according to the circumstances. The rings were put on the right-hand finger of both of the parties, taken off, and interchanged by the bridegroom's man, in order, as it has been said, that the

woman might not feel too deeply her inferiority, which the less costly material of her ring seemed to hint at, as also to confirm the mutual right and possession of property in common.

After the betrothal the marriage followed, and it was not allowed to be private. Crowns made of olive branches, surrounded with white threads interwoven with purple, were used at the marriage; hence a wedding was often called a crowning. The priest, putting one crown on the head of the man, said, "The servant of God (naming him) is crowned, that is, marries the handmaid of God (naming her)." He then crowned the woman with another chaplet, saying similar words. Then joining their right hands he blessed them three times, and handed them a cup of wine to drink, as a token of unity and a pledge of community of possession.

Dallaway, in his "Constantinople," 1797, says that marriage in the Greek church was called "the matrimonial coronation, from the crowns or garlands with which the parties are decorated,

and which they solemnly dissolve on the eighth day following."

A writer early in the present century says that at Greek marriages at that time tinsel crowns were placed on the couple's heads in the church, where also tapers were lighted, and rings were put on the fingers of both the bride and the bridegroom. After the wedding the husband scattered money at the door of his dwelling. A procession always accompanied the bride and bridegroom from the parental home of the former to the house of the latter at night. Consummation was deferred until the third day of the ceremonials, on which day the bride unloosed a mystic zone which hitherto she had worn.

By the Romans, as well as by the Jews and Greeks, marriage was considered to be an imperative duty; and parents were reprehended if they did not obtain husbands for their daughters by the time they had reached the age of twenty-five years. The Roman law recognized monogamy only, and polygamy was prohibited in the

entire empire. Hence the former became practically the rule of all Christians, and was introduced into the canon law of the Eastern and Western churches.

The ceremonial parts of marriage were of three kinds: 1. A woman who lived one year with a man without interruption became his wife by virtue of the cohabitation; but in order to avoid the legal effect of this *usus* it was necessary only for her to absent herself from the man for three nights during the year, which would be a sufficient legal interruption of the cohabitation. 2. The confarreatio, which was in the nature of a religious ceremony, and was so called from the use of a cake or loaf of bread on the occasion. 3. The coemptio, which was a kind of mock sale of the woman to the man before five witnesses. Probably the usus and coemptio came first in order of age, and the confarreatio later. The fictitious sale in the coemptio was no doubt based originally upon an actual sale and purchase, the latter being a marriage form which was prevalent

almost universally among primitive people. The only form of marriage that was celebrated with solemn religious rites was that by confarreatio; the other unions, being mere civil acts, were solemnized without any religious ceremony. No forms were absolutely necessary, the best evidence of marriage being cohabitation.

In plebeian marriages, which were not conducted by confarreatio or coemptio, the symbol of capture was used; and Festus says that this sign indicated the good fortune of Romulus in the Rape of the Sabines. Probably, however, it was a relic of the very ancient custom of actual capture common to all primeval and savage people. When the Roman bridegroom adopted this symbol he and his friends, at a prearranged time, went to the house of the bride, and carried her off with feigned force from the arms of her nearest female relation.

Concubinage was a kind of legal contract, inferior to that of marriage, in use when there was a considerable disparity between the parties; the

Roman law not suffering a man to marry a woman greatly beneath him; but he was not to have a wife besides a vice-conjux. The censors observing a great diminution of the population, believed it to originate in ill-assorted marriages. They therefore obliged every citizen to engage by oath to marry only to certain subjects; but it was not intended that other marriages should be dissolved. Nevertheless the law was so interpreted by a citizen named Carvilius Ruga, who repudiated his wife for barrenness, and espoused another; thus first introducing the practice of divorce, of which, although it had long been authorized, there had not been as yet any example. This practice first gave rise to contracts or settlements securing the property of the woman to herself in case of divorce. Augustus endeavoured to check the license of divorce, as well as celibacy, then very fashionable; to remedy which latter evil he imposed a wife tax on those who persisted in a contempt of matrimony.

It was a custom among the Romans, where im-

mediate union from tender years or other causes was not convenient, to betroth themselves before witnesses, but it was not absolutely necessary. Sponsalia might be contracted by those not under seven years of age; but the consent of the father was necessary. Towards the close of the Republic it was customary to betroth young girls while yet children. Augustus therefore limited the time during which a man was allowed to continue betrothed to a girl to two years, and forbade men to be so engaged before the girl had completed her tenth year. The sponsalia were betrothal contracts made by stipulationes on the part of the future husbands, and sponsiones on the part of the relations who gave the women in marriage. The contract was, in fact, an agreement to marry, and notwithstanding that Jove laughed at the vows of lovers—*perjuria amantum*—it gave each party a right of action for non-performance. Although a simple consent by letter or message, even without witnesses, was sufficient, yet in general the contract was accompanied with cere-

monies at which priests and augurs assisted. Tabulæ were executed, sealed with the signet-rings of the witnesses; a straw was broken as in other contracts; and a present of money or trinkets was made by the man to the woman.

A ring of iron in the time of Pliny was sent to the intended bride as a pledge. According to Swinburne, these iron rings were set with adamants, the hardness and durability of both materials being intended to signify the durance and perpetuity of the contract. Tertullian says a gold ring was used in his time, and adds that the bride gave a supper to the bridegroom and his relations. From Juvenal it appears that during the imperial period a ring was placed on the woman's finger by the man as an earnest of his fidelity; and probably, like all rings at this time, it was worn on the left hand, and on the finger nearest to the smallest one. Isidore says that women either wore no other ring, or never more than two. Some nuptial rings were of brass, and some of copper, and had upon them inscriptions and

devices, such as the figure of a key, to signify the wife's domestic authority. The circular continuity of the ring was a type of eternity, and it was given as a token of everlasting love, or as a sign that love should circulate continually. The Roman nuptial rings were often inscribed with words suggestive of this sentiment. "May you live long" is engraved on one published by Caylus. "I bring good fortune to the wearer" was another usual inscription. Sometimes a stone was inserted in the ring, upon which was engraved an intaglio representing a hand pulling the lobe of an ear, with the word "Remember" above it. Others had the wish, "Live happy," and others, "I give this love pledge." Some had two right hands joined, a design which is often observed on ancient coins; and some were cut in cameo. The damsels also gave rings to their lovers. Mr. Thomas Gunston possesses a rare Roman wedding-ring of iron, which was lately found in Tokenhouse Yard, London. This article is of neat, plain design; and at the top, which is de-

pressed, is a plate, either of gold or brass, inscribed with the motto, "Vita volo."

The Romans believed that certain days were unfavourable for the performance of marriage rites, either on account of the religious character of the days themselves, or of those which immediately followed them, as a woman had to perform certain religious ceremonies on the day after her wedding, which ceremonies could not be performed on particular days. The unsuitable times were the Calends, Nones, and Ides of every month; the whole months of May and February; and many festivals. Widows, however, might marry on days which were inauspicious for maidens. June was considered to be the most propitious season of the year for contracting matrimony, especially if the day chosen were that of the full moon, or the conjunction of the sun and moon. The month of May was especially to be avoided, as it was under the influence of spirits adverse to happy households. Ovid, in his "Fasti," tells us that May marriages were un-

lucky; and the superstition was evidently of long standing in his time, for he says that it had then passed into a proverb among the people. Nearly two centuries afterwards, Plutarch asked why May marriages were unfortunate; and, although he made an unsatisfactory endeavour to answer the question, he assigned three reasons. First, because May being between April and June, and April being consecrated to Venus, and June to Juno, those deities who were propitious to marriage were not to be slighted. Secondly, on account of the great expiatory celebration of the Lemuria, when women abstained from the bath and the decoration of their persons, so necessary as a prelude to the marriage rites. Thirdly, because May was the month of old men, and therefore June, being the month of the young, was to be preferred. These pagan superstitions against the month of May are retained in Sicily, and in our own country, to the present day. Ovid's line referring to the custom:—

"Mense malas Maio nubere vulgus ait"—

was fixed on the gates of Holyrood on the morning after the marriage of Mary, Queen of Scots, and Bothwell, the 16th of May. Carmelli tells us that the superstition prevailed in Italy in 1750. February was unfavourable to marriage because the Parentalia was celebrated upon certain days in it.

Among the Romans no marriage was celebrated without an augury being first consulted, and its auspices proved to be favourable. On her wedding day, the bride was dressed in a long white robe with a purple fringe, or adorned with ribbons; and she wore round her waist a girdle of wool, which was an important article of her attire, and which her husband had to untie in the evening as a sign of her abandonment of her virgin condition. Her corona nuptialis, or bridal wreath, was made of verbena, gathered by the bride herself, and worn under the flammeum, or veil, which was of a bright yellow colour (as also were her shoes), and with which a bride was always enveloped. Her hair was divided on

this occasion with the point of a spear, either in memory of the Sabine virgins who were espoused by violence, or of the warlike customs that were adopted in primitive marriages. The bridegroom also wore a chaplet.

At a marriage by confarreatio the farreum libum and a sheep were sacrificed to the gods. The skin of the sheep was spread over two chairs, upon which the bride and bridegroom sat down with their heads uncovered. Then the marriage was completed in the presence of the Pontifex Maximus and ten witnesses, by the pronunciation of a solemn prayer; after which another sacrifice was offered. A cake was made of far and mola salsa by vestal virgins, and was carried before the bride when she was conducted to the residence of her husband. It is uncertain whether this cake was the same as that which was called mustaceum, which was made with flour and sweet wine, and distributed in the evening among the guests assembled at the bridegroom's house. A Roman marriage by confarreatio is denoted, in

many antiquities, by a man and woman standing; she gives her right hand to the man, and in her left holds three wheat ears. The man wears a toga, the woman a stola and peplum, thrown over her shoulders. Her hair is rolled and raised round her head, as in Diana and Victory, a fashion usual with virgins and brides. Hands touching each other, with wheat ears, are also emblems of marriage by confarreatio. There are many bas-reliefs of marriages in Montfaucon. In one of the Villa Borghese, and another of the Justiniani Palace, the bride is veiled, and an old woman by her side is probably the nurse, the constant attendant of young girls. The gall was taken out of the animal which was slaughtered at the marriage, so that no bitterness might follow the union.

The bride was conducted to the house of her husband in the evening. She was taken with apparent violence from the arms of her mother, or of the person who had given her away. On her way she was accompanied by three boys or bride-

knights, dressed in the prætexta, and whose fathers and mothers were still alive. One of them, or sometimes a virgin attendant, carried before her a torch of white thorn or pine wood. The two other boys walked by her side, supporting her by the arms; and she carried a distaff of flax, and a spindle of wool. A boy, called Camillus, carried in a covered vase the so-called utensils of the bride and playthings for children. Besides those persons who officiated on the occasion, the procession was attended by numerous friends of both parties. Plutarch speaks of five wax candles which were used at marriages; if these were borne in the procession, probably they were to light the company which followed the bride, but it may be that they were lighted during the marriage ceremony in the bride's house. The bringing home of the bride was regarded in the later days of the Roman empire as one of the most important parts of the marriage ceremony.

When the procession arrived at the bridegroom's house, the door of which was adorned

with garlands and flowers, the bride was carried across the threshold by men who had been married to only one woman. It is said by some that this custom was a relic of the usage of capture or force in marriage, and by others that it was to indicate that the bride lost her virginity unwillingly; while others say that it was followed so that the bride might not strike her foot against the threshold, and thus cause an evil omen. Probably the first is the correct reason. Before she entered the house, she wound wool around the doorposts, and anointed them with lard or wolf's fat, in order to avert enchantments. Her husband received her with fire and water, which she had to touch. This was either a symbol of purification, for the couple washed their feet in the water, or of welcome. The bride saluted her husband with the words, "Ubi tu Caius, ego Caia." Having entered, she was placed upon a sheepskin, and the keys of the house were delivered into her hands. The nuptials were also confirmed by a kiss.

A repast, given by the bridegroom to all the relations and friends who accompanied the bride, generally concluded the ceremonies of the day. Many ancient writers mention a very popular song, called Talasius or Talassio, which was sung at weddings, but whether it was sung during the repast, or during the procession, is not certain, although we may infer, from the story respecting the origin of the song, that it was sung while the latter was proceeding to the bridegroom's house.

A variety of jests and railleries took place sometimes, and Ovid mentions obscene songs which were sung before the door of the bridal apartment by girls, after the company had gone. These songs were probably the old Fescennina, and are called also Epithalamia. At the end of the repast the bride was conducted by matrons who had not had more than one husband to the lectus genialis, or bridal-bed, in the atrium, or hall, which was magnificently adorned and strewed with flowers and evergreens for the occasion.

On the following day the husband sometimes gave another entertainment to his friends, and the wife, who on this day undertook the management of her husband's house, performed certain religious rites, probably consisting of sacrifices to the Penates. Both parties gave presents to those friends who had negotiated or favoured their marriage. At Roman weddings the bridegroom threw nuts about the room for boys to scramble, as a token that he relinquished his childish diversions. The classical epithalamia refer to this custom, and some authors say the nuts which were so scattered, were walnuts. Pliny says that, in his time, the circos, a kind of lame hawk, was accounted a lucky omen at weddings.

The position of a Roman woman after her marriage was very different from that of a Greek woman. The former presided over the whole household, and shared the honours and respect shown to her husband. She also, at least during the better times of the Republic, occupied the

most important part of the house, the atrium. The Roman ladies usually bound their heads with fillets, as a mark of their chastity, which common women were not allowed to do. Seduction under promise of marriage, marriage for mere money, and the prejudice against mothers-in-law, were common among the Romans.

The ancient Etruscans always were married in the streets, before the door of the house, which was thrown open after the ceremony. In the "Memoirs of the Etruscan Academy of Cortona," is a drawing of a picture found in Herculaneum, representing a marriage at which a sorceress is practising divination with five stones.

The Syracusan virgins, when about to enter the matrimonial state, used to go in procession to the Temple of Diana, the goddess of chastity, preceded by chanters, musicians, and persons carrying flowers and vessels of incense, and accompanied by tamed tigers, leopards, and the like animals. Theocritus, in his second "Idyll," alludes to this custom.

CHAPTER III.

Scythian Marriages—Lydian Marriages—Lycian Marriages—Rhodian Marriages—Parthian Marriages—Nestorian Marriages—Chaldean Marriages—Fire Custom—Assyrian Marriages—Babylonian Marriages—Women put up for Sale—Marriage at Nimroud—Coins Stuck on the Bridegroom's Head—Egyptian Marriages—Copt Marriages—Moorish Marriages—Algerian Marriages—Morocco Marriages—Barbary Marriages—Arabian Marriages—Marriage for a Term—Wives in Common—Bedouin Marriages—Green Leaf Symbol—Marriages near Mount Sinai—Wife-capturing—Wife Escaping—Marriages by the Medes—Persian Marriages—Marriage to the Dead—Marriage of a Persian Prince—Caubul Marriages—Wives Lent—Sabean Marriages—Marriage in Georgia and Circassia—Sewing the Couple together—Sham Fights at Circassian Marriages—Armenian Marriages.

THE ancient Scythians, being a warlike people, would not marry a maiden who had not killed an enemy. Polygamy was prevalent among them, and marriage with the wife of another man was allowed. Some tribes had wives in common.

The more modern Scythians, however, had a horror of conjugal infidelity, and their laws rigorously punished that crime with death.

Among the Lydians the gains of prostitution furnished a marriage portion for their women. So at Carthage female prostitution was recommended as an act of piety, and the profits of it served as the woman's fortune.

The children of the Lycians took their names and conditions, not from their fathers, but from their mothers; so that if a free woman married a slave, her children were free like herself; but if a man who was free married a slave, the children were slaves like the mother.

The Rhodians had a peculiar custom of sending for a bride by the public crier. When she and her friends arrived at the bridegroom's house they found a sumptuous repast prepared for them. The object of these forms was to make the marriage public, and to show respect to the divinities. During the time of the banquet a boy, covered with thorn boughs and acorns, brought in a basket

full of bread, and cried out, "I have left the worse and found the better;" signifying how much the married state was preferable to the single one.

The Parthians allowed polygamy, and even marriage with sisters and mothers.

The marriage customs of the Nestorians afforded several points of similarity with those of the Jews, both in respect to the mode of effecting betrothal, and in the importance attached to it. The bridegroom was conducted to the house of the bride on horseback between two drawn swords, which were carried by two men, one before and the other behind him. The friends of the bride received him with lighted flambeaux, music, and acclamations of joy. On the wedding night the bridegroom gave the bride a kick, and commanded her to pull off his shoes, as a token of her submission to him.

In Chaldea on the wedding day the priest came into the bridegroom's house and ignited a fire, which it was thought ought never to be put out until the hour of the death of one of the pair.

If, during the life of the husband and wife, the fire went out, it was deemed to be a sign that marriage between them was dead also, and hence, says a writer in 1581, arose the proverb, "Provoke me not too much, that I throw water into the fire."

Among the ancient Assyrians all marriageable young girls were assembled in one place, and the public crier put them up to sale one after another. The money which was received for those who were handsome, and consequently sold well, was bestowed as a wedding portion on those who were plain. When the most beautiful had been disposed of, the more ordinary looking were offered for a certain sum, and allotted to those who were willing to take them. Hence all the women were provided with husbands.

The Babylonians, like the Assyrians, held a kind of market of their daughters at certain times every year. They were assembled in a public place, where they were exposed to general view, and disposed of to the best bidders by the public crier. The money given for the purchase of the

handsome ones was applied to portion out those who were deficient in personal attractions. This custom is said to have originated with Atossa, the daughter of Belochus.

Layard, in his "Nineveh and Babylon," describing a marriage celebrated in recent times near Nimroud, says that the parties entered into the contract before witnesses, amidst dancing and rejoicing. On the next day the bride, covered from head to foot by a thick veil, was led to the bridegroom's house, surrounded by her friends dressed in their gayest robes, and accompanied by musicians. She was kept behind a curtain in the corner of a darkened room for three days, during which time the guests feasted; after this the bridegroom was allowed to approach her. The courtyard of the house was filled with dancers and players on the fife and drum during each day and the greater part of each night. On the third day the bridegroom was led in triumph by his friends from house to house, and at each he received a trifling present. He was then

placed within a circle of dancers, and the guests and bystanders, wetting small coins, stuck them on his forehead. This money was collected as it fell in an open kerchief, which was held by his companions under his chin. After this ceremony a party of young men rushed into the crowd, and carrying off the most wealthy guests, locked them up in a dark room until they paid a ransom for their release, which they good-humouredly did. All the money that was collected was added to the dowry of the couple. The remainder of the day was spent in feasting, raki-drinking, and dancing. The custom of sticking coins on the bridegroom's forehead is common to several Eastern races, among others to the Turcomans of Mosul and the Moors of West Barbary.

In Syria every man pays a sum for his wife, proportionate to the rank of her father. In one tribe the father receives for his daughter five special articles; namely, a carpet, a nose-ring, a neck-chain, bracelets, and a camel-bag; these, however, belong and are delivered to her.

We are entirely ignorant of the marriage contracts of the ancient Egyptians, among whom marriage is stated to have been instituted by Menes; and Wilkinson says that not even the ceremony is represented in paintings on their tombs. We may, however, conclude that the customs were regulated by those usual among civilized nations; and, if the authority of Diodorus can be credited, women were indulged with greater privileges in Egypt than in any other country. The Egyptians were not restricted to any number of wives; but every man married as many as he chose, with the exception of the priesthood, who were by law confined to one consort. It does not appear, however, that these people took advantage of the privilege of polygamy. There is no evidence that the women wore wedding-rings, although it is certain that they wore rings.

In modern Egypt a woman can never be seen by her future husband until after she has been married, and she is always veiled. The choice of

a wife is sometimes entrusted to a professional woman, who conducts the negotiation for a price. Generally a man inclined to become a husband applies to some person who is reported to have daughters, and desires to know if any are to be disposed of. If the father replies affirmatively, the aspirant sends one of his female relations who has been already married, to see the girl and report the result. Should the representation be favourable, the intended husband pays the father a stipulated sum; and on an appointed day all parties interested in the event assist at the solemnization of the marriage.

On the day before the wedding the bride goes in state to a bath, walking under a canopy of silk, which is carried by four men. She is covered from head to foot in an ample shawl, which in size much resembles the Hebrew veil. On her head is a small cap or crown. Following the bath, the bride and bridegroom and their friends have a supper; after which a quantity of henna paste is spread on the bride's hands, and

the guests make her contributions by sticking coins on the paste; and when her hands are covered the money is scraped off. On the following day the bride goes in procession to the bridegroom's house, where another repast is given. At night the bridegroom goes to prayers at the mosque; after which he returns home, and is introduced to, and left alone with, his bride. He first gives her money, and then, having paid for the privilege, he lifts the shawl from her face, and sees her for the first time. He then divests her of all her garments except one. During the whole of these proceedings she is by custom compelled to offer all the resistance in her power. The bridal bed is turned towards the East. Girls generally marry before they are sixteen years of age, frequently at twelve, and occasionally at ten.

The Copts, an Egyptian race, who were semi-Christians, had the following marriage customs in the seventeenth century. On the wedding day the bride came to the husband's house, and then they both, with their relations and friends, went

to the church. The procession, which generally started in the evening, was accompanied by singers, who chanted hymns, men who struck little tablets of ebony with wooden hammers for music, and others who carried lighted torches and candles. On reaching the church the bridegroom, together with the other men, was seated in the choir; and the bride was placed apart with the women. The priests at intervals, accompanied by the people, recited lengthy and monotonous prayers and hymns. Then the chief priest approached the bridegroom, and read several more prayers to him, and signed him with the cross at the beginning and end of each. The bridegroom then sat down on the ground with his face towards the East, and a silver cross was held over his head until the remaining prayers were concluded. The sacristan then placed a seat for the bride and one of her nearest relations outside the choir, and led her to it. He then robed the bridegroom in a long white garment reaching down to his feet, bound his waist with a girdle,

and put a white cloth upon his head. Thus attired, he was led to the bride, and the priest, placing them close to each other, covered both with the same cloth, and anointed their foreheads and wrists with oil. He then joined their right hands, and read aloud the duties of their new life. More prayers followed, and after mass, in which the couple communicated, the ceremony was at an end. A Copt priest at the present day is forbidden to marry again on the death of his wife.

The Mahomedan Copts kill a sheep as soon as the bride enters the bridegroom's house, and she is obliged to step over the blood, which is made to flow upon the threshold of the door.

The Moors of modern Egypt had many wives, which they kept in a seraglio; while the Moors of Granada who were driven from Spain had each only one wife. The Moors of Morocco also had several wives, besides the concubines which the Koran permits. Marriage with them was a civil contract, made in writing before a Cadi, and in the presence of a formal witness. Their wed-

dings were very expensive and festive events, and the processions attending them were most gorgeous affairs. The chief of the company rode upon richly caparisoned camels or mules, and male and female attendants followed, the latter singing to the noisy accompaniment of drums. The wedding feast lasted several days.

Similar customs were followed at Fez and Algiers. In Fez three feasts were given: the first being on the night when the bride was brought home; the second on the following day, for the women only; and the third on the seventh day, when it was said the bride became a woman, and on which her father, mother, and other relations attended. The husband did not go out until this seventh day, when he bought fish, and cast it at his wife's feet, as a token of good luck. In Algiers and Tunis men had never more than two wives. The Algerine lovers explain the impulses of their passion by the manner in which they make up a bouquet for their sweethearts. It is constructed in a particular form, and con-

tains as many tender ideas, expressed in flower language, as a letter of several pages.

In ancient times, at Morocco, some days previous to a wedding the bride and all her female relations had their faces painted red and white, and their hands and feet stained yellow with henna, a variety of figures being marked on them with this herb. The wife was carried to her husband's house in a procession; and when he was introduced to her he found her sitting in her apartment on a cushion, with two candles standing before her on a small table.

The Mahomedans of Barbary do not buy their wives, like the Turks, but have portions with them. They retain in their marriage rites many ceremonies in use by the ancient Goths and Vandals. The married women must not show their faces, even to their fathers.

The Moors of West Barbary much respect the state of wedlock. Generally the bridegroom does not see the bride until he is introduced to her in the bridal chamber; but a woman, on his behalf,

views her in her bath before marriage, and reports to him her bodily charms and defects. Articles of marriage are signed by the relations on both sides before the Cadi, and the next ceremony consists in the bridegroom taking home his bride. This is usually done in the afternoon or evening, and is prohibited during the Ramadàn, or Lent, and also on Tuesday, Wednesday, and Friday at all times. With music, dancing, and other expressions of joy, the bride is conducted in a covered chair to the bridegroom's house. On this occasion he receives offerings of money from his bachelor friends, who cover his forehead and brow with gold coins. As they are put on the attendant servants shake them off into a basin which is set in the bridegroom's lap, his eyes being meanwhile shut, and the name of the donor and the amount of the gift are called out. At night the husband undresses the bride himself, as a sign that she is entirely his; and at midnight certain selected friends receive tokens of her previous purity.

The Nasamones, a people of Barbary, used to plight their troth by drinking out of each other's hands, that being the only ceremony of marriage. The parents arranged the match, and settled the terms of it, and the parties did not meet until the nuptials were about to be consummated, when the bridegroom unveiled and undressed the bride.

In the Molucca Isles a man was not allowed to see his wife until he was married to her; she was introduced to him as a stranger, and as such he took her home to be his bride. The people had as many wives as they pleased, and they were all shut up jealously from the public gaze.

Marriage settlements and portions given with daughters and sisters appear to have been of great antiquity in Arabia. Long before Mahomed, it was common, when two men were obliged to give great fortunes with their female relations, to evade payment by making a double marriage, one espousing the daughter or sister of the other and giving his daughter or sister in

return. This practice was condemned by Mahomed in the Koran.

The Arabians formerly took their wives only for a limited and agreed period; and so that there might be a form of matrimony in the contract, the wife gave her temporary husband a bearded arrow for a portion. The contract was made in writing, and witnessed by the Cadi, and a certain sum was settled on the woman. She was compelled to leave her husband at the end of the time specified if he chose, and her issue did not inherit.

In Arabia Felix each tribe and family had their wives in every house in common. The man who came first left his staff at the woman's chamber door, as a sign that she was engaged for a time. The women strictly adhered to men of their own tribe, as it was adultery to associate with any other men.

The modern Arabians, since they have conformed to the laws of the Koran, marry as many wives as they please, and buy them as they do

slaves; but always out of their own family or tribe. The bridegroom makes the bride presents, which are sent a day or two before the nuptials in a pompous procession of camels and servants. In the ceremonial they observe the same formalities as the Turks. Their marriages are attended with much festivity and public parade, and as the lengthy procession of friends and relations moves along, money, sweetmeats, and flowers are thrown among the populace. Immediately on the arrival of the bride at the bridegroom's house she makes him presents of household furniture, a spear, and a tent. The custom of capturing and removing the bride with a considerable show of violence is still prevalent among the modern Arabs, and is similar in its intent to the form of taking the bride by the ancient Jews and others.

Among the Bedouins polygamy is allowed, but generally a Bedouin has only one wife, who is often taken for an agreed term, usually short. The marriage, which is generally celebrated on a Friday, is preceded by a formal betrothal. It

is considered by some to be scandalous for the bride's father to accept any price or present from the bridegroom.

Burckhardt says that the marriage ceremony among the Aenezes, a Bedouin tribe, is very simple. "The marriage-day being appointed (usually five or six days after the betrothing), the bridegroom comes with a lamb in his arms to the tent of the girl's father, and there cuts the lamb's throat before witnesses. As soon as the blood falls upon the ground the marriage ceremony is regarded as complete. The men and girls amuse themselves with feasting and singing. Soon after sunset the bridegroom retires to a tent pitched for him at a distance from the camp; there he shuts himself up and awaits the arrival of his bride. The bashful girl meanwhile runs from the tent of one friend to another till she is caught at last, and conducted in triumph by a few women to the bridegroom's tent; he receives her at the entrance, and forces her into it; the women who had accompanied her then depart."

Among one tribe of Bedouins the bridegroom's father, after the terms of a marriage have been agreed to, presents to the bride's father a green leaf, and calls all around to witness the gift. In another tribe the girl's father, after the settlement of the terms, gives the bridegroom the branch of a tree or a shrub, which he wears in his turban for three days, to show that he has engaged to marry a virgin. This ceremony is not adopted in the case of a widow.

Burckhardt says that among the Bedouins of Mount Sinai marriage is a matter of sale and purchase, in which the inclination of the girl is not studied. "The young maid comes home in the evening with the cattle. At a short distance from the camp she is met by the future spouse and a couple of his young friends, and carried off by force to her father's tent. If she entertains any suspicion of their designs, she defends herself with stones, and often inflicts wounds on the young men, even though she does not dislike the lover, for, according to custom, the more she struggles,

bites, kicks, cries, and shrieks, the more she is applauded ever after by her own companions." She is then taken to her father's tent, where a man's cloak is thrown over her, and the name of her future husband is formally announced. After this she is dressed in suitable apparel, and mounted on a camel, "although still continuing to struggle in a most unruly manner, and held by the bridegroom's friends on both sides." She is led in this way to, and three times round, and finally into the bridegroom's tent, still resisting. Several sheep are killed, and the guests eat the meat and also bread, which is a most important part of the feast. Presents are made to the bride.

Among the Mezeyne Arabs marriage is a matter of sale and purchase, and is conducted with the form of capture. Burckhardt says: "A singular custom prevails among the Mezeyne tribe, within the limits of the Sinai peninsula, but not among the other tribes of that province. A girl having been wrapped in the abba at night, is permitted to escape from her tent, and fly into

the neighbouring mountains. The bridegroom goes in search of her next day, and remains often many days before he can find her out, while her female friends are apprised of her hiding-place, and furnish her with provisions. If the husband finds her at last (which is sooner or later, according to the impression that he has made upon the girl's heart), he is bound to consummate the marriage in the open country, and to pass the night with her in the mountains. The next morning the bride goes home to her tent, that she may have some food; but again runs away in the evening, and repeats these flights several times, till she finally returns to her tent. She does not go to live in her husband's tent till she is far advanced in pregnancy; if she does not become pregnant, she may not join her husband till after a full year from the wedding day." The same custom is observed among the Mezeyne Arabs elsewhere.

It is a great point with all the Arab girls that they shall go to their husbands pure, and lose their virgin freedom reluctantly, and with actual

resistance. Husbands repudiate their newly-married wives if they find them to be unchaste; and if the want of purity be clearly proved, the fathers or brothers of the women are allowed to cut their throats.

Among the Medes reciprocal polygamy was in use, and a man was not considered entitled to a full degree of respect unless he had seven wives, nor a woman unless she had five husbands, says Strabo.

The ancient Persians, from a notion that married people were peculiarly happy in the future state, used to hire persons to be espoused to such of their relations as had died in celibacy. In fact, living people were married to the dead. The Persians considered a numerous posterity to be a gift from heaven, and the fathers of large families received rewards from the state. They had many wives and concubines, and, according to some authors, the grandees married their nearest female relations. In the seventeenth century the nobility might have as many wives

as they pleased; but the commonalty were limited to seven; and they might part with them at discretion.

When a Persian made love he sometimes burned himself on a visible part, in order to prove his faithfulness to his mistress, who, if she accepted him, gave him silken scarfs to bind up his wounds. On the wedding day of a wealthy man his relations and friends met at his house, the nearest of them being dressed in his livery, and the rest as well as they could be. The bride started from her house on horseback, accompanied by her relations and friends, all mounted, with many singers in front. The bridegroom also left his house in similar style; and the two companies having met, they all went together to the bride's house, where they danced. At night two men conducted the bridegroom into the bride's chamber, and the couple were left together; the company in the meantime continuing their ball. About midnight an old woman brought to the company some evidence of the bride's purity, and

then great rejoicing followed. But if such evidence could not be produced, the old woman took the bride from the bed; and the bridegroom rejected her in the presence of the company, and sent her home by her parents.

In more modern times matrimony in Persia was so expensive an affair, that the meaner class of the people took concubines instead of wives. The Mahomedans in that country took wives in one of three ways; namely, by purchase, hire, or marriage. Of the espoused wives, four were allowed, but in general only one was taken. Marriage contracts were made by parents for their children when the latter were at a very early age, girls at twelve, and boys between twelve and fourteen. Frequently the man married by proxy, and did not see his wife until after consummation, which sometimes did not take place until several days after the wife had been at her husband's house. Generally the husband and wife were strangers to each other until they were actually pledged in matrimony.

The courtship commenced by an elderly female being employed by the bridegroom's relations to visit the lady selected by them; and her office was to ascertain the maiden's personal attractions and endowments, and other requisite information. If the report was favourable, the friends of the intended husband sent sponsors to the lady's relations to explain his merits and pretensions, and to make a formal offer of marriage. If he was accepted, the chiefs of the two families met, and the necessary contract was drawn up; the presents and gifts proposed by the bridegroom's parents were arranged; and when all was finally settled, the documents were signed and witnessed before the Cadi. Sometimes the marriage-broker was a man who lived by the profession of match-making.

On the day before the wedding, the bride took a bath; and the bridegroom sent her some henna, with which after her bath her hands and feet were stained. Her eyebrows and forehead also were tinted with a powder. The bridegroom

was coloured in the same way with henna. On the eve of the nuptial celebration, the bride's friends assembled at her house, attended by musicians and dancing-girls. On the morning of the wedding day the husband sent a train of mules, laden with the promised gifts to his bride; the whole being attended by numerous servants, and preceded by music. Besides the presents for the lady, the servants carried rich viands on silver trays, ready prepared to be immediately placed before the inmates of the bride's house. The day was spent by them in feasting and rejoicing.

Towards the evening the maiden was enveloped in a long veil of scarlet or crimson silk, placed upon a horse or mule, splendidly caparisoned, and conducted to her husband's house, accompanied by all her relations and a noisy band of musicians. On the way, a large looking-glass was held before her by one of her maidens, as an admonition that that was the last time she would see herself as a virgin. When she had alighted at her husband's

door, she was met by his father and mother, and led by her female relations and servants to her apartment. Her male friends repaired to the bridegroom's rooms, where, being met by his relations, all of them feasted and made merry, with musical accompaniments. The men and women supped separately. When the meal was ended, the bride was conducted to the nuptial chamber, where her husband met her and beheld her for the first time. Shortly afterwards he returned to his party, and an old woman in waiting led the lady back to her female friends. A space of time being allowed for both sets of relations to congratulate the couple on their marriage and its consummation, the couple repaired again to their chamber for the night, leaving their friends to keep up the revelry, which lasted for several days.

The marriage contract stipulated for the settlement of a certain sum of money and other presents on the bride, proportionate to the fortune of the bridegroom. This jointure was intended for

her support in case of a divorce. If the bridegroom was in medium circumstances he gave his bride two complete dresses, a ring, and a mirror; he also supplied the furniture, carpets, mats, culinary utensils, and other necessaries for their home. It was deemed the greatest possible disgrace to take back an affianced bride after she had left her home to go to the bridegroom's house. When, therefore, the latter had promised a jointure beyond his means, he shut his door against the bride's cavalcade, and declared that he would not have her unless the jointure would be reduced. A negotiation took place between the parties, and the matter was finally adjusted according to his wishes, to save the scandal of taking back the maiden.

Another marriage custom with the Persians, was for the parties to meet at midnight on a bed in the presence of two sponsors, who held rice in their hands as an emblem of fruitfulness. The sponsor for the man, touching the woman's forehead, asked her if she would have the man; and

the sponsor for the woman performed the same ceremony to the man. The hands of the parties were then joined, the rice was scattered over them, and prayers for their fruitfulness were offered.

In October, 1867, the heir to the throne of Persia was married to his cousin, both of them being only sixteen years of age. The ceremony was conducted with great pomp. The cavalcade in which the bride left her home was preceded by about one hundred horses, mules, and camels, carrying servants, carpets, tents, and her outfit; then followed many led horses covered with rich housings; and next came the carriage containing the princess, who was concealed behind wooden blinds. The vehicle was drawn by six horses. It was followed by mules carrying palanquins closed with curtains, and containing the women of the bride's suite. The procession was closed by a large number of officers and dignitaries on beautifully caparisoned horses; and it was accompanied by violin, trumpet, and tamborine players. The princess was thirty-three days upon her jour-

ney; and having arrived at the city of her intended husband, she was provisionally lodged in a palace there. Public rejoicings preceded the marriage; and on the day fixed for the ceremony, three hours after sunset, the princess was conducted in a litter with torches, to her lord's palace, where the marital rites took place.

Some Persians take their wives for short terms only; in fact, the marriage contract is seldom intended to last the life of either party, and a new wife is a common luxury frequently taken by these people. Persian etiquette demands that before the master of the house no person must pronounce the name of his wife; a kind of paraphrase must be employed, as "How is the daughter of (naming her father or mother)?"

Among the Vizerees, living in Caubul, among the mountains between Persia and India, the following custom obtains. When a woman is smitten with a man she sends the drummer of the camp to fasten a handkerchief to his cap with a pin she has used to bind up her hair. The drummer,

having watched an opportunity, does this in public, at the same time naming the woman, whom the man is obliged to marry immediately if he can pay her price to her father. The Eimauk of Caubul lend their wives to their guests.

The Sabeans, or Christians of St. John, living on the borders of Persia and Turkey, might have two wives. Having proceeded to the church, the parties were received by the priest, who administered an oath to the bride, by which she solemnly declared that she had hitherto been virtuous. Females appointed for the purpose took her aside to converse with and examine her on this point; and if they were satisfied, the priest duly baptized the bride and bridegroom. He then read prayers to them, the couple meanwhile standing back to back. They were then conveyed to the house of the bride's father, where they fasted for an appointed time.

The quasi-Christians of Georgia and Circassia contracted their marriages on very sudden resolutions, and treated them as mere matters of

purchase and sale, according to the value of the women. Before the wedding the man promised in the presence of witnesses to be faithful, and not to unite himself to another woman so long as either party lived, unless compelled by urgent necessity. On the wedding day the bridegroom's father gave an entertainment, at which his son attended with the agreed dowry, which he delivered to the bride's friends, who in return offered some equivalent. After the repast the bride went to the bridegroom's house, attended by her relations and by musicians. Some of the company went on before, and announced her coming. These messengers were presented with food and wine, which they poured round the house as a libation for the prosperity of the couple.

The bride and the rest of the party were conducted to an apartment, in the middle of which were a pitcher of wine and a vessel full of bread dough, standing upon a carpet. As soon as she had entered the room, the bride kicked over the

wine, and scattered the paste with her hands about the apartment. The actual ceremony of marriage was performed in a private room, where the couple and their sponsor stood before a priest, who by the light of a wax taper read the marriage service to them. The sponsor, or sometimes the priest, meanwhile placed a veil on the bridegroom's head; sewed the garments of the couple together; crowned them both with a garland of flowers and tufts of various colours, changing the crowns several times; and gave bread to the bridegroom and the bride three times, and then a glass of wine also three times. The sponsor or the priest said each time when he placed the crowns upon the couple, "Let the servant of God (naming him or her) be crowned by the servant of God (naming himself)." He ate the remainder of the bread, and drank the rest of the wine himself; he then cut the thread by which the couple's garments were united; and the ceremony was at an end. No consent of the parties was declared during the rites, which much

resembled those of the Greek church before described.

Among the Circassians, when two persons wished to be united, the man caused the woman to be demanded of her parents; and if they agreed to his suit, his father went to them to settle the dowry, of which half was always paid at the time of the marriage, and the other half at a time agreed upon, which was generally when the first child was born. Until that event happened the marriage was incomplete. After the first birth the wife was invested with the distinguishing badges of her matrimonial state—a long white veil, worn over a red coif, the rest of her dress being also white.

The preliminaries being settled by the parents, the lover met his bride-elect by night, and with the aid of some of his male friends he seized her and carried her off. Sometimes it was in the midst of a noisy feast that the bridegroom rushed in, and with the help of a few daring young men bore off the lady by force. They usually con-

ducted her to the wife of a mutual friend of the two families. The parents of the lady went next morning to seek her, affecting an enraged manner, and requiring to know the reason why she had been carried away. The parents of the bridegroom replied that, as their son wished to be married, he had complied with the customs of his country; and they asked the consent of the lady's parents to the union. The latter then demanded the dowry, and the former offered them half of it down, and the balance at a certain time already arranged between them. But custom required that the matter, being in supposed dispute, should be referred to arbitrators, who of course decided in the manner previously settled by the parties.

On the day following the marriage all the relations and friends assembled, armed with sticks, and divided themselves into two parties, of which one proceeded to the house where the bride was staying, and the other accompanied the husband when he went to the house to claim her. The

first party waited for the second in defensive order, and a sham fight ensued, during which the bride appeared at the door, and the bridegroom carried her off, amid cries of victory from his adherents. The united factions then followed the conqueror and his prize home in triumph, and feasted, danced, and had music.

An Armenian mother usually selected a husband for her daughter. After the terms had been agreed to, the bridegroom's mother, accompanied by a priest and two matrons, visited the bride, and gave her a ring as a token of espousal. On the evening before the wedding the couple sent each other presents. On the wedding day a procession was formed, in front of which the bridegroom rode, having on his head a gold or silver net, or a flesh-coloured gauze veil, hanging down to his waist. The bride rode behind him on horseback, entirely covered with a long white veil. In his right hand the bridegroom held one end of a girdle, and the bride held the other end. An attendant walked on each side of her horse

holding the reins. Sometimes the bride was conducted to church on foot between two matrons, and the bridegroom also walked, accompanied by a friend, who carried his sabre. Their relations attended them with tapers, and a band of music headed the procession. Still holding the ends of the girdle, they went up to the altar, where, standing side by side, the priest put a Bible on their heads, married them with a ring, and celebrated mass.

An Armenian girl's marriage has been thus described. She had flowers of celestial blue delicately painted all over her breast and neck; her eyebrows were dyed black; and the tips of her fingers and nails were stained a bright orange colour. She wore on each hand rings set with precious stones, and round her neck a string of turquoises. Her shirt was of fine spun silk, and her jacket and trowsers of cashmere of a bright colour. The priest on arriving at the house placed a mitre ornamented with jewels upon his head, and a metal collar on which the twelve

apostles were represented in bas-relief round his neck. He began by blessing a temporary altar which had been raised in the middle of the room. The mother of the bride then took her by the hand, and led her forward. She bowed at the feet of her future husband in acknowledgment of his supremacy. The priest, placing the couple's hands together, pronounced a prayer; and then drew their heads together until they touched three times; while with his right hand he made a gesture as if he were blessing them. A second time their hands were joined, and the bridegroom was asked whether he would be the woman's husband. He answering yes, at the same time raised her veil as a token that she was now his, and then let it fall. Whereupon the priest placed upon the head of each a wreath of flowers ornamented with a quantity of hanging gold threads. These coronets he changed three times from the head of one to the head of the other, repeating each time, "I unite you, and bind you one to another. Live in peace."

CHAPTER IV.

Chinese Marriages—Destiny—Match-makers—Fortune Tellers Consulted — Omens — Betrothal Cards — Food Presents — Preparations for the Wedding—Cake Omens—Taking the Bride to the Bridegroom—Compulsory Marriage—Japanese Marriages—Bridal Torches—Marriages in India — Hindú Marriage Laws—Racshasa—Forms of Marriage—Bramin Marriages—Omens—Sattis—Marriages at Goa—At Canara and Kunkan—Among the Konds—Wife-capture—Malabar Marriages—Marriages of the Nairs—Banian Marriages—Marriages at Bannaras—At the Maldive Islands and Cambay—At Ceylon—Siamese Marriages—Burmese Marriages — Bengal Marriages — Tonquin Marriages — Neilgherry Marriages—Wives Lent—Mocha Marriages—Celebes Marriages — Amboina Marriages — Javanese Marriages—Symbols of Subjection—Maroon Marriages.

THE Chinese have an opinion that marriages are decreed by heaven, or, in other words, they have borrowed the notion that marriage goes by destiny from the Buddhists, who say that those who have been connected in a previous state of existence become united in this. The Chinese say that a

certain deity, whom they call Yue-laou, the Old Man of the Moon, unites with a silken cord all predestined couples, after which nothing can prevent their union. Tohi, however, is said to have instituted marriage as a social custom.

Men are allowed to keep several concubines, but they are entirely dependent on the legitimate wife, who is always reckoned to be the most honourable. The semi-wives are frequently kept away from her house, and they are visited by her husband only occasionally. The poorer people take their wives for an agreed term, and buy and sell them at pleasure. Sometimes men repudiate their wives, and marry again every year. In the seventeenth century a common price paid for a wife was one hundred crowns. Among persons of distinction, a second marriage is not considered honourable for a woman, even though she should have been married only an hour.

The Chinese marry their children when very young, sometimes as soon as they are born. The marriage, which is a mere civil contract, is

arranged by some go-between or match-maker on behalf of both parties, independent of the consent of the young couple, and they never see each other until the wedding day. Almost every Chinaman is married as soon as he has reached puberty. Persons bearing the same family name, although not related, are strictly interdicted from marrying each other.

The negotiation for a marriage is generally commenced by the family to which the intended bridegroom belongs. Doolittle, in his "Social Life of the Chinese," says, that the go-between is furnished with a card, stating the ancestral name, and the eight characters which denote the hour, day, month, and year of the birth of the candidate for matrimony. This card he takes to the family indicated, and tenders a proposal of marriage. If the parents of the girl, after instituting inquiries about the family making it, are willing to entertain the proposal, they consult a fortune-teller, who decides whether the betrothal would be auspicious. If a favourable decision is

made, the go-between is furnished with a similar card, and the same consultation of a fortune-teller follows. If this fortune-teller pronounces favourably, and the two families agree in the details of the marriage, a formal assent is given to the betrothal. If, for the space of three days, while the betrothal is under consideration in each of the families, anything reckoned unlucky, such as the breaking of a bowl, or the losing of any article, should occur, the negotiation would be broken off at once. The card during the three days is usually placed under the censer, standing in front of the ancestral tablets belonging to the family, and incense and candles are lighted before them.

The betrothal is not binding on the parties until a pasteboard card, something like a book-cover, has been interchanged between them. "The family of the bridegroom provides two of these cards, one having a gilt dragon on it, and the other a gilt phœnix. On the inside of the former, the ancestral and given name of the boy's

father, his own given name, and the characters which denote the precise time of his birth, the name of the go-between, and a few other particulars, are neatly written. There are also provided two long and large threads of red silk, and four large needles. Two of these needles are threaded upon one of the silk threads, one needle being at each end of the thread, and then the needles are stuck in a particular manner into the inside of that card, on the outside of which is the image of a dragon. The other card left blank, the other two needles, and the other red silk thread, together with the card already filled out with particulars relating to the family to which the lad belongs, and its needles and threads attached, are taken by the go-between to the family to which the girl belongs. This card is then filled out with particulars relating to the family of the girl, corresponding to the particulars already recorded in the other. The thread and needles are also similarly stuck into the card, having the phœnix on its outside. When this has been

done, it is sent back to the family of the boy, which carefully keeps it as evidence of his engagement in marriage; the card having the dragon on it, and relating to the boy, being retained and preserved by the family of the girl, as proof of her betrothal. The writing on each of these documents is performed in front of the ancestral tablets of the family to which it relates, incense and candles having been lighted and placed in the customary positions before them. These cards having been thus exchanged by the families, the betrothment is consummated and legal. After this, neither party may break the engagement without the gravest of reasons."

The interval between betrothal and marriage varies from a few months to many years. A fortunate day is selected for the celebration of the wedding, marriage being prohibited at certain times and seasons on account of their being unlucky. A few days before the day fixed, the family of the bridegroom "make a present of various articles of food and other things to the

family of the bride, as a cock and a hen, a leg and foot of a pig, and of a goat, eight small cakes of bread, eight torches, three pairs of large red candles, a quantity of vermicelli, and several bunches of fire-crackers, and a variety of absurd symbolical foods, &c. Also, two or three days before the time fixed for the wedding, a red card is sent by the family of the bride to that of the bridegroom, stating what furniture will be furnished as the bride's dowry, and the number of loads."

"Usually, the day before the wedding, the bride has her hair done up in the style of married women of her class in society, and tries on the clothes she is to wear in the sedan, and for a time after she arrives at her future home on the morrow. This is an occasion of great interest to her family. Her parents invite their female relatives and friends to a feast at their house. She proceeds to light incense before the ancestral tablets belonging to her father's family, and to worship them for the last time before her mar-

riage. She also kneels down before her parents, her grandparents, her uncles and aunts, and worships them in much the same manner as she and her husband will on the morrow worship his parents and grandparents, and the ancestral tablets belonging to his family. On the occasion of the girl's trying on these clothes and worshipping the tablets and her parents, it is considered unpropitious that those of her female relatives and friends who are in mourning should be present." At one time, however, it was common in some parts of China for the parents to precede the weddings of their daughters by three days of mourning, as a sign that they were dead to each other, and the young friends of the intended bride sat and wept with her before she left her parental home for that of a stranger.

Very early on the morning of her marriage-day, the bride bathes, and while she is doing so music is played. Her breakfast consists, theoretically, of the fowl, vermicelli, and other things sent by the family of her affianced husband; but

in fact she eats and drinks very little of anything during the day, according to a superstitious usage common to this people. Her theoretical breakfast on the articles sent to her is regarded as an omen of good. When the time arrives for her departure to her husband's home, she is painted, powdered, and scented; her head is completely covered with a thick veil, and she is dressed in yellow, the favourite national colour; while her attendants, usually old maids or matrons, wear black clothes. She is then put into a covered sedan chair, which is adorned with festoons of flowers. The floor from her room to the chair is covered with red carpeting, so that her feet may not touch the ground. She takes her seat amid the sound of fire-crackers, music, and the lamentations of her family, who on this morning are required by custom, if not by real emotion, to indulge in grief.

"While seated in the sedan, but before she starts for her future home, her parents, or some members of her family, take a bed-quilt by its

four corners, and, while holding it thus before the bridal chair, one of the bride's assistants tosses into the air, one by one, four bread cakes, in such a manner that they will fall into the bed-quilt. These bread cakes were received from the family of her husband at the same time as the cock and vermicelli were received. The woman during this ceremony is constantly repeating felicitous sentences, which are assented to by some others of the company. The quilt containing these cakes is gathered up and carried immediately to an adjoining room. All this is supposed to be an omen for good, and soon after this the bridal procession starts *en route* for the residence of the other party, amid explosions of fire-crackers and the music of the band."

Closely shut and locked up in her conveyance, the bride is carried to the bridegroom's house, accompanied by musicians and torch-bearers, although at daylight, and followed by her relations and friends, and servants carrying her clothes, furniture, and other baggage. Her nearest male

relation carries in his hand the key of the sedan, which he gives to the bridegroom as soon as the procession reaches his house. The bridegroom waits at the door to receive the party, and with the key he, and he only, opens the vehicle, and he then beholds his wife for the first time. If he happen to be dissatisfied with her, he has the right immediately to shut the door of the sedan, and send her back to her friends. This event, however, very seldom happens, because the mediator endeavours to satisfy his tastes. If he approve of his bride, he leads her into his house. It was at one time the custom in China, after the bride had entered the bridegroom's house, for a priest to sacrifice a cock by cutting off its head, and then to sprinkle some of its blood on the couple.

The husband gives the wife a dowry; and, in fact, from the amount of it, and from the number of valuable presents which he makes her, he may be said to purchase her. On the wedding day her father, who does not usually give her any

fortune, provides a grand entertainment, to which he invites all the bridegroom's friends; and on the next day the husband's father, or next nearest relation, gives a feast to the wife's friends. The men and the women regale themselves separately. After the entertainment the bridegroom gives his dowry to the bride in the presence of the guests; and if her father and mother be alive, she at once delivers the amount to them, as a compensation for their care and education of her. The father may use this dowry as he pleases, but at his death it returns to his daughter, to be disposed of as she may think proper.

A Chinese wife's life is very monotonous, her only society being that of her husband and children. She is not permitted to see any men, except her husband, father, and brothers. Cropped hair worn in a particular fashion serves to mark her condition. A Chinese widow is expected to mourn three years for her husband; and etiquette prescribes, at least for the upper classes, that during the first year she shall wear coarse linen,

during the second somewhat finer, and during the third silk may be worn. The colour of the mourning is white, which indicates the pure and unmixed nature of her sorrow. A widower's term of mourning for his wife is one year.

In the provinces bordering on Tartary, in the seventeenth century, the governors prescribed a time to both sexes within which they were obliged either to marry or to exclude themselves from the active world. When the legal time had arrived, those who were willing to marry presented themselves, on an appointed day, at an appointed place, before twelve officials named by the authorities. This council informed itself of the names of the men and women, of their rank and means, and of the dowries which the men could give. If they found more of one sex than of the other they cast lots, and the surplus majority were adjudged to be married in the following year. Six of the twelve officials then divided the men into three classes: the rich being in one, those who were moderately rich in another,

and the poor in the third. The other six officials made a similar division of the women, except that beauty was the test in this case. Thus, the fairest were put into the first class, the less fair into the second class, and the least fair into the third class. The first class of the women were then allotted to the first class of the men, and so with regard to the other divisions. The council compelled the rich to pay a tax, which after the allotment was divided among the poor. The pairs being adjusted, and the marriages effected, great rejoicings and feasts at the public expense followed. Houses were prepared for the temporary and gratuitous use of the newly-married couples; and after about fifty days of festivity they returned to their own homes. Persons of great distinction were not subject to these regulations, but were allowed to marry when and whom they pleased.

In Japan polygamy and fornication are allowed, and fathers sell or hire out their daughters with legal formalities for limited terms. A man can,

however, have only one lawful wife; the other wives are, in fact, legalized concubines, whose sons cannot inherit. Wives are divorced and sent home for very trivial causes, and the husbands afterwards marry again as often as they please. A faithless wife is rare in Japan.

The relations and friends of both parties, and more particularly the women, arrange the match, which is no expense to the bride's father, as he does not give her a portion. Generally a mediator is employed to conduct the treaty. Parents affiance their children in infancy, and the marriage follows at an early age, until which time the husband and wife do not see each other. The result frequently is a want of affection, and the man either keeps concubines or frequents improper houses. A lucky day is selected for the marriage, which is solemnized in the presence of a priest at the feet of some idol, generally the god of marriage.

In the eighteenth century a Japanese marriage was preceded and followed by many formalities,

and was subject to numerous rules of etiquette. The bride was dressed in white, as a token that she was thenceforth dead to her parents; and the pillow of her bridal bed was placed towards the north for a similar sign, that being the position in which the dead were laid. When she left her parents' home a fire was lighted. The bride and bridegroom, with their respective retinues, went by different ways to the place of marriage, which was usually on a hill. The couple having met, went into a tent, and seated themselves one opposite the other. The parents of both parties stood behind the bride, and musicians ranged themselves behind the bridegroom; but all of them remained outside the tent. The ceremony consisted in the prayers and benedictions of the priest, and a formal kindling of bridal torches. The bride's torch was kindled at the altar, and the bridegroom's from hers; after which the pair were pronounced husband and wife amid acclamations of joy. The rites were concluded with the sacrifice of two oxen to the god of marriage.

The bridegroom's house was highly decorated outside with flags and flowers. The bride's marriage presents always included a spinning-wheel, a loom, a distaff, flax, and the culinary utensils requisite in her kitchen. Upon her marriage she threw into the fire the dolls and toys which served to amuse her during her maidenhood. The nuptial rejoicings lasted for about eight days. The above are substantially the forms and ceremonies which are still common at a Japanese wedding. A widow in this country mourns her husband in white clothing, like the Chinese.

The archæology of marriage in India is curious, and the nuptial contract there is entered into with many ceremonies. According to Hindú legend, Svetaketu abolished promiscuous intercourse, and instituted marriage. By the Hindú laws a girl may be married at eight years of age, or even earlier; and, if her father fail to give her a husband for three years after she is capable of being a parent, she is at liberty to choose one for herself. The parties to Indian marriages are usually

children under ten years of age. These premature unions, instead of producing attachment, often cause early and lasting disagreements.

Men may marry women of the classes below them, but on no account of those superior to their own. A man must not marry within six known degrees of relationship, nor with any woman whose family name, being the same as his own, shows her to be of the same race as himself. The marriage of equals is most recommended, for the first wife, at least; that of a Brahmin with a Súdra—that is, one of the lowest or servile class—is discouraged; and, as a first wife, it is positively forbidden. Marriage is indissoluble, and the parties are bound to preserve mutual fidelity.

From the few cases hereafter specified, in which the husband may take a second wife, it may be inferred, says Elphinstone, in his "History of India," from whom in part we gather these points of Hindú law, that with these exceptions he must have only one wife; but the marriage of widows is discouraged, if not pro-

hibited, except in the case of Súdras. A wife who is barren for eight years, or she who has produced no male children in eleven, may be *superseded* by another wife. It appears, notwithstanding this expression, that the wife first married retains the highest rank in the family. Drunken and immoral wives, those who bear malice to their husbands, or are guilty of very great extravagance, may also be superseded. A wife who leaves her husband's house, or neglects him, for a twelvemonth, without a cause, may be deserted altogether. A man going abroad must leave a provision for his wife. The wife is bound to wait for her absent husband for eight years, if he be gone on religious duty; six, if in pursuit of knowledge or fame; and three, if for pleasure only. The practice of allowing a man to raise up issue to his brother, if he died without children, or even if, although still alive, he have no hopes of progeny, is reprobated, except for Súdras, or in case of a widow who has lost her husband before consummation.

Six forms of marriage are recognized as lawful. Of these four only are allowed to Brahmins, which, although differing in minute particulars, all agree in insisting that the father shall give away his daughter without receiving a price. The remaining two forms are permitted to the military class alone, and are abundantly liberal, even with that limitation. One is, when a soldier carries off a woman after a victory, and espouses her against her will; and the other, when consummation takes place by mutual consent, without any formal ceremony whatever. In the "Institutes" of Menu marriage by capture is mentioned as one of the forms of the nuptial ceremony used by the four classes in India. It is called Racshasa, and is described as "The seizure of a maiden by force from her house, while she weeps and calls for assistance, after her kinsmen and friends have been slain in battle or wounded, and their houses broken open." The form of capture is still in use among the Hindús, and in fact it is prescribed as a marriage cere-

mony in the "Sutras," in which it is provided, that at a certain important stage of the rites, a strong man and the bridegroom shall forcibly draw the bride, and make her sit down on a red ox skin.

Two sorts of marriage are forbidden; namely, when the father receives a nuptial present; and when the woman, from intoxication or other cause, has been incapable of giving a real consent to the union. The prohibition, so often repeated in Menu, against the receipt by the bride's father of any present from the bridegroom, is now more strictly observed than it was in his time. The point of honour in this respect is carried so far, that it is reckoned disgraceful to receive any assistance in after life from a son-in-law or brother-in-law.

It is indispensable that the bridegroom should come to the house of the father-in-law to sue for the bride, and the marriage must be performed there. At the visit of the suitor the ancient modes of hospitality are maintained, according

to a prescribed form. The sort of entertainment still appears in the production of a cow to be killed for the feast; but the suitor now intercedes for her life, and she is turned loose at his request. In the case of princes, where the bride comes from another country, a temporary building is erected with great magnificence and expense, as a house for the bride's father; and in all cases the procession in which the bride is taken home after the marriage is as showy as the parties can afford. In Bengal these processions are particularly sumptuous, and marriages there have been known to cost lacs of rupees.

We now return to a consideration of the forms of Hindú marriages. Among people of equal class the ceremony is performed by joining hands; but a woman of the military class, marrying a Brahmin, holds an arrow in her hand; a Veisya woman, a whip; and a Súdra, the skirt of a mantle. Although, as we have before stated, six forms of marriage are lawful, only one of them is now in general use, the others being obsolete.

This marriage is performed with many ceremonies, few of which are very interesting; among them are joining the hands of the bride and bridegroom, and tying them together with a blade of sacred grass; but the essential part of the ceremony is when the bride makes seven steps, a particular text being repeated for each. When the seventh step is taken the marriage is indissoluble. This is a summary of the tedious proceedings, but in detail they are as follows:—

The bridegroom having been received by the father of the bride with various ceremonies, the bride has three vessels of water poured severally upon her head, during which ceremony prayers are pronounced. After which the bride's hand is placed in that of the bridegroom, both having been previously rubbed with some auspicious drug, and a matron binds them with a sacred grass amid music. The father of the bride then, bidding the attendant priests to begin their acclamations, pours water from a vessel containing grass upon the hands of the united pair, at the

same time exclaiming, "God the Existent." After pronouncing the name and designations of the bridegroom, of the bride, and of himself, he says, "I give unto thee this damsel, adorned with jewels, and protected by the lord of creatures." The bridegroom replies, "Well be it;" after which he receives from the bride's father a piece of gold, recites an appropriate text, and addresses his affianced wife affectionately. A libation of water is then made, and the father of the bride ties a knot with the skirts of the mantles of the bride and bridegroom as a token of union.

The bridegroom next attires the bride, and performs a variety of ceremonies. Thus, going to the principal apartment in the house, he prepares a sacrificial fire, and hallows the implements; after which a friend of his, bearing a jar, walks round the fire, and stops on the south side of it; and another, after performing the same ceremony, places himself on the right of the first. The bridegroom then casts four double handsful of rice, mixed with leaves of sami, into a flat

basket, and placing near it a stone and muller which he has with much formality previously touched, he causes the bride to be clothed with a new waistcloth and scarf, while he himself recites a variety of prayers. After which the bride goes to the western side of the fire, and recites a prayer while she steps on a mat made of grass covered with silk, and then seats herself down on the edge of the mat. The bridegroom makes six oblations of clarified butter, reciting a prayer with each. He then names the three worlds separately and conjointly, presenting oblations; and after making four or five oblations to the fire and to the moon, he raises up the bride, and, passing from her left to her right, he makes her join her hands in a hollow form.

The rice which was previously put into the basket being then taken up, and the stone which was laid near it being placed before the bride, she treads on it with the point of her right foot, while the bridegroom recites a prayer. He then pours on her hands a ladleful of clarified butter;

another person gives her rice, then ladlesful of butter are poured over it, whereupon she separates her hands and lets fall the rice on the fire, while texts are recited. She treads again on the stone, again makes oblations of rice, again a prayer is recited, again the walking round the fire is performed, and again four or five oblations are made with similar ceremonies and prayers. Then the bridegroom pours two ladlesful of butter on the edge of the basket, and then rice out of it into the fire, saying a prayer.

The bride is now conducted to the bridegroom, and by him directed to step successively into seven circles while seven texts are repeated; as soon as she has made the seventh step the marriage is complete and irrevocable. The bridegroom then, in appropriate texts, addresses the bride and the spectators; after which his friend who stood near the fire, bearing a jar of water, advances to the spot where the seventh step has been completed, and, while a prayer is recited, he pours water on the heads of the bride

and bridegroom. The bridegroom then takes the bride's right hand in his and recites six texts; after which he sits down with her near the fire and makes oblations, at the same time naming severally and conjointly the three worlds.

On the evening of the same day, when the stars begin to appear, the bride sits down on a bull's hide of a red colour, placed with the neck towards the East, and the hair upwards; and the bridegroom, sitting down beside her, makes oblations and names the three worlds as before. He then makes six other oblations, pouring each time some of the clarified butter on her head, and reciting prayers. They then rise up and contemplate the Polar star as an emblem of stability, and the matrons pour upon them water mixed with leaves, which has been placed upon an altar prepared for the purpose. The bridegroom again makes oblations and names the worlds, and then eats food prepared without salt, reciting prayers during the meal. When he has finished, the remainder is given to the bride.

During the three subsequent days the couple must remain in the house of the bride's father, abstain from salt, and live chastely and austerely, sleeping on the ground. On the fourth day the bridegroom conducts the bride to his own house, reciting a text when he gets into the carriage, and when they come to cross roads. While he is conducting her into his house he chants a hymn, and then the matrons seat her on a bull's hide as before, and the bridegroom recites a prayer. A young male child is then placed in her lap, and roots of lotus or fruits are placed in his hand. The bridegroom then takes him up, and, after preparing a sacrificial fire with all the usual ceremonies, he makes eight different oblations with as many prayers. After which the bride salutes her father-in-law and the other relations of her husband. The bridegroom then prepares another sacrificial fire, and sitting down with the bride on his right side, makes twenty further oblations with as many prayers, at the same time throwing the remainder of the consecrated butter into a jar

of water, which is afterwards poured over the head of the bride. And this concludes the wearisome marriage ceremony.

The Brahmins have special customs in their nuptial ceremonies. When one of these people goes to demand a woman in marriage for his son, he pays much regard to presages, and if he meet with a sinister sign on his way he postpones his purpose. To hear a serpent named is a bad sign, but to see one is enough to make him abandon his object altogether. When a match has been arranged, a fortunate day is chosen for a meeting of the parties to perform the ceremony of betrothal. Upon that occasion the bride's father gives betel to the bridegroom's relations, and they present the same to the bride's friends. The marriage can take place only in certain months, and at certain hours. At the ceremony a fire is lighted and blessed by a Brahmin. The bridegroom throws three handsful of rice on the bride's head, and she does the same to him. Afterwards her father clothes her in a festive

dress, and washes the bridegroom's feet, the bride's mother pouring out the water for that purpose. This done, the father takes his daughter's hand in his own, and putting water and money into it, gives it to the bridegroom, and says that he delivers her up to him. The bridegroom then, with prayers and blessings, hangs round the bride's neck a tali, which is a ribbon with a golden head hanging to it. This is the most important and binding part of the ceremony, and when the ribbon is on the marriage is indissoluble. An entertainment, which lasts several days, is given by the bride's father to all parties; and while it continues the fire before mentioned is kept up, and alms are given to the poor. On the seventh day the couple go to the bridegroom's house, generally by torchlight.

In India a rainy day is considered to be very unlucky for a wedding. The bride will, through straitened circumstances, be eventually reduced to "lick the hanri," an earthen cooking vessel. The Veisyas test the prospects of a proposed

marriage by divination. They melt down a gold coin, and if the metal appear of a shining colour the sign is propitious; but if it be dull the omen is bad, and the match is abandoned.

In some parts of India widows sacrifice themselves on the funeral pile of their husbands, under the idea that by this self-immolation they display their conjugal affection, and that without concremation they cannot be happy with their husbands in the other world. This barbarous custom is called Sattis, or, as it is commonly said, Suttee, and is of great antiquity, an instance of it having occurred three hundred years before the Christian era.

The pagans in the island of Goa, near Bombay, used to worship a naked statue, to which they brought their daughters when they wished them to be married, and prayed for husbands. The Christians living in the same island made solemn promises of marriage at the house of the bride in the presence of a witness, after which the bridegroom had the privilege of speaking to her, but

only before a third person. Marriages were generally performed at noon. The parties proceeded to and from church with much show, each being led by two of his and her nearest relations, and attended by many friends, the men being on horseback, and the women in palanquins. On the way the procession was enlivened by music, and the crowd through which it passed threw flowers, scents, and comfits upon the couple. Only the nearest relations of the parties attended the feast at the bridegroom's house, the rest of the company amusing themselves by having various sports in front of the dwelling.

At Canara and Kunkan children are married at a very early age, but only to persons of their own caste. Before the wedding several days are spent in feasting, dancing, and music. On the nuptial day the relations and guests meet at the bridegroom's house, where, all being seated on the ground, various ceremonies confirm the marriage, which is completed by the couple walking seven times round a fire.

The capture of women for wives prevailed among the aborigines of the Dekkan and in Afghanistan. The form of capture in marriage ceremonies is practised by the Khonds of Ganjam and Cullack, and of the hills of Orissa. M'Pherson, writing in 1842, tells us that a marriage being agreed upon by two of the latter people, a feast, to which the families of the parties equally contribute, is prepared at the dwelling of the bride; to this feast succeeds dancing and music. "When the night is far spent, the principals in the scene are raised by an uncle of each upon his shoulders, and borne through the dance. The burdens are suddenly exchanged, and the uncle of the youth disappears with the bride. The assembly divides into two parties; the friends of the bride endeavour to arrest, those of the bridegroom to cover, her flight, and men, women, and children mingle in mock conflict, which is often carried to great lengths."

Campbell, writing of Khondistan, in 1864, says: "On one occasion I heard loud cries pro-

ceeding from a village close at hand. Fearing some quarrel, I rode to the spot, and there I saw a man bearing away upon his back something enveloped in an ample covering of scarlet cloth; he was surrounded by twenty or thirty young fellows, and by them protected from the desperate attacks made upon him by a party of young women. On seeking an explanation of this novel scene, I was told that the man had just been married, and his precious burden was his blooming bride, whom he was conveying to his own village. Her youthful friends—as, it appears, is the custom—were seeking to regain possession of her, and hurled stones and bamboos at the head of the devoted bridegroom, until he reached the confines of his own village. Then the tables were turned, and the bride was fairly won; and off her young friends scampered, screaming and laughing, but not relaxing their speed till they reached their own village." Among the Khonds intermarriage between persons of the same tribe is considered incestuous, and is punishable by death.

Among the Soligas, a people of India, in the Madras country, the symbol of capture obtains. Thus, when a girl consents to marry, the man runs away with her to some neighbouring village, and they live there for a short time. They then return home, and give a feast to the people of their own village.

On the Malabar coast of India the higher castes marry when very young, and only to those of their own rank. In some of the lower castes the man is allowed to have only one wife, **but a woman may have three husbands** at one time, who mutually contribute towards the support of herself and her children. The marriages of the upper classes, contracted by mere boys and girls, are consummated as soon as they arrive at puberty. The nuptial ceremony is performed three times: namely, once when the couple are infants; secondly, when they are about eight years of age; and lastly, when they arrive at puberty. Between the first and second occasion they may see each other, but they may not do so

between the second and third marriage. At the last ceremony the priest sprinkles on the bride and bridegroom rice as an emblem of fruitfulness.

In the seventeenth century at a Malabar marriage the bride and bridegroom were taken to the temple to be presented to the priests; after which fifteen days were spent in feasting, dancing, and singing, and even strangers were welcome to the festivities, which were maintained at the husband's expense. The newly-married couple sat on a raised throne, decked with the richest clothes and all the jewels that they could obtain. Every night the bride was taken back to her home by women appointed to guard her. At the end of the fifteen days the couple were mounted on an elephant, and, followed by their train of friends and guests on foot, they marched about their neighbourhood, and stopped at the houses of their respective relations, who presented sweetmeats to the company, and threw scents upon the elephant. Then they all went again to the

temple, and thence to the bride's house, where the marriage was consummated.

At Malabar early in the present century the bride and bridegroom were seated upon a sort of throne, and jewels and flowers were placed upon the neck and head of the former. The latter's feet were washed with milk by a young relation, who also put a silver ring upon his toe; and the bridegroom in return put a gold ring upon his attendant's finger. A short prayer was then offered, and flowers were cast upon the couple's heads by several of their friends, each of whom pronounced a blessing upon them. The whole of the company then sprinkled themselves with a liquor made from sandal wood, and betel-nut was distributed. The entire ceremony lasted about four hours, and was accompanied with music and dancing.

The Nairs of Malabar practise polygamy, and among these people it is the custom for one woman to have attached to her several men, with whom she cohabits according to rules. The

Navis marry by tying thread round the neck of the woman.

The Banians, the ancient natives of the East Indies, married at seven years of age, because they considered the act of marriage to be one of the most blessed events. Parents arranged the union, and they gave no portions, so that the weddings might not be mercenary. After an arrangement to marry, the bridegroom's friends sent messengers with presents to the bride's parents, accompanied with musicians, who played trumpets and drums, and sang songs in praise of the girl. Her parents sent back gifts in exchange, with like music and laudatory songs. Before the wedding the bridegroom published the intended event by going about in a procession, wearing a crown. On the following day the bride did a similar thing. The conjunction of the pair always took place at the going down of the sun, at which time a fire was lighted, and the couple were placed one on each side of it, as a token that their affection should burn ardently like a fire.

A silken string was wound round both, as a sign of the bond of wedlock; after which a cloth was interposed between them, to suggest modesty before marriage. A priest then pronounced certain words, the cloth was removed, the string unloosed, and the pair were one.

At a marriage in Bannaras, in the East Indies, the man and woman went into a stream of water together, a priest being present. This official performed the ceremony of marriage by pouring water on a cow, and tying the couple together by their clothes. They then walked round the cow, and a few other forms completed the union.

The inhabitants of the Maldive Islands and Cambay marry by proxy, the men when they please, and the females by their parents at ten or twelve years of age, to the first men who ask for them. Orphan girls, and those who have lost their mothers, must wait until they have attained the age of fifteen years. A man may have three wives at one time, but no more, and he is obliged

to give equal attention to all. He receives nothing with them, and is compelled to give them a dowry. He may leave a wife without her consent at any time, but he must pay her a sum for her portion. When a marriage has been agreed on, two of the bride's nearest relations on her father's side go with the bridegroom before a priest, who, taking the bridegroom by the hand, asks him if he will marry the woman, and upon the agreed terms. The priest then asks the bride's representatives a similar question, and, after mutual assents, certain ceremonies are performed in the presence of witnesses. The parties then return to the bride's house, where feasting and music follow. Compliments and presents are made to the couple, and the bridegroom sends gifts to the priest who married him.

The aborigines of the island of Ceylon, who still survive in small numbers amid the recesses of the woods, are without any idea of marriage. Among the civilized natives men may marry as many wives as they please, and they generally

take them at ten years of age. In this island marriage is of two kinds; namely, deega and beena, according as the wife goes to live in the house of her husband, or as he comes to live with her in or near her birth-place. Sometimes a deega married woman returns to her parents' house, and is there provided with a beena husband, who lives with her and her family. So, among the Kocch, a rude tribe in the hills of India, the husband on his marriage goes to live with the family of his wife, and all his property is made over to her. The Cingalese, like the Hindús, never give the younger in marriage before the first-born, a custom for which we find a parallel in Genesis xxix. 26. A bride's shoes are with natives of rank in Ceylon, and generally in the East, made of velvet richly ornamented with gold and silver, in which usage we may trace a similarity to that indicated by Solomon's Song vii. 1: "How beautiful are thy feet with shoes."

In Pegu, Siam, Bengal, Tanju, Candy, Cassan,

Bisnajor, and other places in the East, polygamy is common, and little respect is paid to the marriage vows. The Candyans of the lower and middle classes universally practise polygamy, and also lend their wives to their guests; but the chiefs are monogamists. The people of Bisnajor used to divorce their wives by laying a piece of iron upon their shoulders, which act set the women free.

In Siam, as in China, before a marriage contract is entered into the parents of both parties inform each other of the hour of the birth of the intended couple, and then soothsayers are consulted for the purpose of ascertaining whether a marriage would be happy. The parents who make a demand in marriage present betel to the opposite parents, who, if they consent, carry it in their mouths as a sign. The marriage ceremony is performed without a priest, but some days after the wedding holy water is thrown on the couple, and prayers of purification are offered. The marriage is celebrated by the bride's parents

with dancing and singing by hired persons. All the guests who are invited must make presents.

Among the Burmese of Ava marriage is not contracted until the age of puberty, and the parents arrange it; nevertheless the nuptial engagement is prefaced with some personal acquaintance and plighted love. The contract is purely a civil one. Polygamy is prohibited, but concubinage is allowed. On the morning of the wedding day the bridegroom sends his wife some garments; a feast is given by her parents; and the formal contract is signed at their house. The couple eat out of the same dish, and taste and exchange with each other a mixture of tea leaves steeped in oil, which is the form of sealing all contracts.

The Malays, as an earnest of their nuptials, exchange a quantity of prepared areca, a hard nut.

The Brahmas, a religious sect in Bengal, celebrate their marriages without the many cere-

monies in use by the Hindús. An auspicious day is chosen, and all the parties meet. The bride's father is presented with honey and curds, a ring, and flowers sprinkled with sandal-wood dust. Clothes and ornaments are then given to the bride. The bridegroom is seated upon a carpet with the bride in front of him. The priests seat themselves on high stools in front of the bride's father, and divine service is commenced by a hymn being chanted. Then follow invocations to the deity. After that, the bride's father, holding the right hands of the couple, says that he gives his daughter to the bridegroom, who, in reply, says that he accepts her. The father then gives the husband a coin, and seats the bride at the man's right-hand side. He then ties the connubial knot with the corners of the garments of the pair. The priest delivers an exhortation, at the end of which the couple bow reverently. The guests are then presented with flower garlands, sprinkled with particles of sandal wood, and the ceremony is at an end.

At Tonquin a man cannot marry without the consent of his parents. That being given, they make presents to the girl's parents, who, by accepting the gifts, express their assent to the suit. A written contract, by which the parties mutually engage themselves, is the only form of marriage, no help of priest or civil functionary being necessary. On the day before the wedding, the bridegroom goes to the bride's house with presents, consisting of ornaments, money, and cooked food. On the following day the bride's friends conduct her to the bridegroom's house with all her effects, and a feast is given. Polygamy is allowed, and separation is easy, the chief incident in the annulling of a marriage being the breaking by the husband of a coin into two pieces, one of which he gives to the wife as a sign of her dismissal. It is noteworthy that this money dividing, which in Tonquin is a token of severance, was in England in olden times a solemn form of betrothal.

Early in the present century the purchase of a

peasant wife at Jerm, near Badakshan, on the Indus river, cost twenty-five rupees; and the husband's entire outlay for wife, wardrobe, and household utensils, was only 5*l.* 14*s.*

Among the higher classes of the Neilgherry people, for example, the Rajahs, it was customary for the husband to leave the honour of his wife on the first night of his marriage to the Brahmin, whose duty it was to privately purify her from her past iniquities. At Samorin a man did not cohabit with his wife until after she had been delivered to the priest, who received her virtue as an oblation to the gods whom she worshipped. A similar practice of delivering the bride on her wedding night to a Brahmin prevailed also in Cochin China.

Among some of the common tribes at Neilgherry the men did not espouse separate wives, but several men who wanted to marry joined together and selected a woman, whom they all married; one agreeing to provide her with rice, another with clothes, another with oil for her

head, and others with the rest of her requirements.

As further examples of the Eastern notions in regard to a woman's honour, we may add that among the Grooali people, in Kooloo, in Upper India, one woman cohabits with several men, who are often all brothers. The Keiaz, of the Paropamisan mountains, in India, lend their wives to their guests, as do also the people of Kamul. The Munniepores pawn their wives; the Ansarians have their wives in common; and the people of Martawan, of the tribe of Ansarians, let out their wives and daughters.

Among one tribe in Neilgherry it was the custom for the maids and bachelors who wished to get married to erect a hut inside an enclosed space of ground, with a thick fence round it, so that the women within the enclosure, and the men without, could not see each other. The females then went into the hut, and the males thrust long sticks through the fence. Simultaneously the former came out of the hovel, and

each one caught hold of a stick, the owner of which became her husband.

At Mocha, in the East Indies, marriage brokers were employed. A man selected a wife with their aid, and agreed on a price for her, and the term for which she was to be engaged. They then appeared before the Cadi, who entered their contract in a book. This temporary marriage was valid until the expiration of the term fixed, when it was at an end.

In the island of Celebes men were allowed to marry as many wives as they could keep. The bridegroom was obliged to obtain the consent of the parents on both sides to the marriage, and also to make a present to the bride's father. Early in the present century it was a custom for the bride's party to hold some impediment before the doorway to debar the entrance of the husband, until he made a gift of betel-nut. This custom is similar to one in use in England, called chaining. At supper the bride and bridegroom ate out of the same dish for the first time. The

couple remained in their bedchamber for seven days after their marriage, and water was carried to them night and morning to enable them to purify themselves.

At Amboina, in the last century, the marriage ceremony principally consisted in throwing backwards and forwards an egg into the wide sleeves of the bride and bridegroom's outer garments. For several days after the wedding the couple were obliged to sit together in their bedchamber, looking solemnly upon the ground, before they consummated the marriage.

In one part of the East Indian Archipelago, reside a tribe of head-hunters, who are not allowed to marry until they have made room for their probable progeny by cutting off the heads of some of those among whom they are living.

In Java the women are generally married at the age of puberty, and the men two or three years after that period. The courtship is conducted by the parents, and the couple are not allowed to interfere therein in any way. The

father of the young man, when he has found a suitable lady for his son, waits upon her father and makes a proposal; whereupon a negotiation, which is chiefly conducted by women, commences. If the treaty be successful, it terminates in a betrothal, which always precedes a regular marriage. A trifling gift, generally a ring, or a piece of cloth, is presented by the bridegroom to the bride, as an earnest of their engagement, and this ceremony is called the binding.

Javanese marriages are of three kinds. The first being when the rank of the parties is equal, or when that of the husband is superior to that of the bride. The second, when the rank of the wife is much superior to that of the bridegroom. And the third is a kind of imperfect marriage, or concubinage, which legitimatizes the offspring, but does not give them all the rights of wedlock. In the two first kinds of marriage, there is no difference in the ceremony itself, and in the last there is no ceremony at all, the marriage consisting in the parties living together. Men are

allowed to have several wives, and as many concubines as they may please to keep.

After betrothal, a Javanese girl burns all her toys and childish trinkets, to evince her determination to become a housewife; and her friends congratulate her on her intended change, and make her presents to recompense her for her loss. Another portion of the ceremony consists in the bridegroom's friends visiting at the house of the bride's father, and presenting fruit and other eatables, the object being to give publicity to the intended nuptials. In common marriages, a price is always paid by the husband for his wife. The parties are married, and take vows according to the Mussulman ritual. Certain native ceremonies follow, and they all take place at the house of the bride's father. Part of the forms is a meeting of all the friends, guests, and servants, in front of the houses of the contracting couple, where guns are fired. Another ceremony is a grand public procession, to conduct the bridegroom to his bride's house. In this cavalcade are men with

spears, fastened to poles, which others strike; drummers; sham soldiers, decked with peacocks' feathers and horses' tails, and armed with shields, darts, and swords, who dance and combat; women carrying ornaments and household stuffs, as presents for the bride; and all the guests.

When the procession arrives at the house, the bride receives her husband, who conducts her to a seat of honour, where, as a token of sharing his future fortunes with her, he presents her with a little rice, and they eat from the same vessel. In some parts of Java, the bride, as a sign of her subjection, kneels and washes the feet of the bridegroom when he enters the house; and in other places, for the same reason, he treads upon a raw egg, and she wipes his foot. The wedding-feast is given at the bridegroom's house, to which place the couple are attended by all their friends in procession.

Among the people inhabiting the Teng'gar mountains, in Java, when a marriage has been agreed upon, the bride and bridegroom are united

before the Dukun, or priest, at the bride's house. They bow with respect towards the south, then towards the fire-place, then towards the earth, and lastly towards the sky. While they are still bending in submission, the priest recites a prayer, and the bride washes the feet of the bridegroom. Their friends then make them presents, and the couple offer the betel leaf. At the feast which follows, the priest again repeats prayers. The marriage is not consummated until the fifth day after the wedding. In some parts of Java, when a man marries a second or third wife, he is obliged to hold an ignited brand in his hand, on which the bride pours water from a vase to extinguish it.

Among the Maroons, living in the mountains of Jamaica, when a girl was of an age fitted for a wife, her parents killed a hog and made a feast, to which their neighbours were invited, and which was intended to give an opportunity to the young men to make an offer for the maiden. The marriage was attended with no religious or judicial

ceremonies, the consent of the woman to live with the man being all that was required. That being obtained, gifts of clothes and trinkets were made to the bride, and frequently the bridegroom received presents of hogs, fowls, and other things from the relations of the bride, to whom, however, they were to be returned in case of a separation. Men were allowed to have as many wives as they could keep, but few had more than two.

CHAPTER V.

African Marriages—At Sierra Leone—Affiancing Custom—Moorish Marriages in Africa—Infant Betrothal—Cloth Symbol—Angola Marriages—Hottentot Marriages—Loango and Mpongme Marriages—Karague Marriages—Uganda Marriages—Congo Marriages—Experimental Marriages—Marriage in Canary Islands—Fattening for Marriage—Abyssinian Marriages—Guinea Marriages—Ethiopian Marriages—Mexican Marriages—Divination—Fire Symbols—Peruvian Marriages—Carib Marriages—Florida Marriages—Cuba Marriages—Brazilian Marriages—Child Wife—Stone-piercing—Guiana Marriages—Earning a Wife—South American Marriages—Wives on Trial—Patagonian Marriages—North American Marriages—Tarrying—Marriage en Chemise—Ring Signs—Australian Marriages—Wife-capture—The Trial of Spears.

A WRITER in the seventeenth century says that the negroes of Africa, particularly those of Sierra Leone, had a house devoted to the instruction of their daughters, who remained therein for one year under the care of some virtuous and learned

old man. At the end of the year these girls were dressed in their best, and publicly assembled in the presence of their parents and of the marriageable young men of their town or village, before whom they danced. The men chose partners out of the number, whom, after giving presents to the fathers and also to the instructor, they led home and married.

Park relates in his "Travels" into the interior of Africa, that one affiancing custom there was for the man to seat himself upon a mat by the threshold of his door, and for the woman to bring water in a calabash. Kneeling down before him, she asked him to wash his hands; and when he had done this she drank the water, as a token of her fidelity and love.

The same author describes a marriage among the Moors in Africa as follows:—"In the evening, the tabala, or large drum, was beat to announce a wedding. A great number of people of both sexes assembled. A woman was beating the drum, and the other women joining at times in

chorus, by setting up a wild scream. Mr. Park soon retired, and having been asleep in his hut, was awakened by an old woman, who said she had brought him a present from the bride. She had a wooden bowl in her hand; and before Mr. Park was recovered from his surprise, discharged the contents full in his face. Finding it to be the same sort of holy water with which a Hottentot priest is said to sprinkle a newly-married couple (*vide* page 167), he supposed it to be a mischievous frolic, but was informed it was a nuptial benediction from the bride's own person, and which, on such occasions, is always received by the young unmarried Moors as a mark of distinguished favour. Such being the case, Mr. Park wiped his face, and sent his acknowledgments to the lady. The wedding drum continued to beat, and the women to sing all night. About nine in the morning, the bride was brought in state from her mother's tent, attended by a number of women, who carried her tent (a present from the husband), some bearing up the poles, others hold-

ing by the strings, and marched singing until they came to the place appointed for her residence, where they pitched the tent. The husband followed with a number of men, leading four bullocks, which they tied to the tent-strings; and having killed another, and distributed the beef among the people, the ceremony closed."

Upon the coast of Africa in the present century the men of some tribes received their future wives when quite children, and brought them up at their own houses. Frequently, in order to connect families or tribes together in bonds of friendship, a female child was given to a man as soon as she was born, and when of full age she was formally delivered over to him. On the day appointed for the marriage, the bridegroom stationed relays of people on the road along which the bride was to be taken, with drink and other refreshments; and if these articles were not plentifully supplied the bride's attendants would not proceed with her. When they approached the bridegroom's village they halted, and were joined by his friends, who

rejoiced noisily with shouts, firing of guns, and drinking. The bride was then taken upon the back of an old woman and covered over with a fine cloth, as from that time she was not allowed to be seen by any male person until after the consummation of her wedding. Mats were spread upon the ground so that the feet of the person who carried her might not touch the earth. In this manner she was carried to the bridegroom's house, attended by all the friends shouting and dancing. In the evening, the bridegroom retired to her apartment, and if he found her to be unchaste he immediately left her, and her friends absconded from the house with howls of lamentation; but if he were satisfied, great rejoicings were made by them, and they carried tokens of her chastity in a wild procession through the streets. Polygamy was allowed, and men had the power to sell adulterous wives.

Another marriage ceremony in Africa in the present century was as follows:—The bride wore a short dress which reached from the waist to the

knees; her hair was decorated with feathers in imitation of a coronet; on her breast hung tastefully-arranged rows of beads of various colours; and from her neck was suspended an ornament forming a cross. Attended by numerous female friends she danced up and down the kraal, and meanwhile the old women sang in admiration of her grace and attainments. After this preparatory ceremony, the bride approached the feet of the bridegroom, to whom she threw a few strings of beads. Then she danced to the middle of the kraal, and her attendants distributed a few beads to each of the company, and the old women made congratulatory speeches. A fat cow intended for the wedding repast was then slaughtered, and the bride and her female friends with great formality approached the bleeding animal, which they all touched. Her mother concluded the ceremony by placing a piece of cloth on the bride's breast to indicate that the matrimonial ties were intended to cover all her youthful follies, and that she had entered a state of indissoluble friendship which

could not be cut asunder as cloth could be rent. The remainder of the day was spent in singing and dancing.

Upon the west coast of Africa, when a girl is of a marriageable age, she is conducted about the village by her friends in order to advertise the fact; and her hands and arms are adorned with gold trinkets as lures to the young men. A woman is invariably sold into matrimony, and sometimes as many as twenty dollars are given for her. The husband also makes presents of rum and tobacco to her parents. The marriage itself merely consists of a public proclamation, by means of which the parties are united. The wife is, in fact, the husband's slave, and if she should wish to divorce herself from him, she must pay him a price for the privilege, and she must also buy of him any of her children whom she may desire to have, inasmuch as they belong absolutely to him.

Livingstone, in his "Travels in South Africa," says that the men of Angola nearly always give a

price for their wives. When a young woman is about to be married she is placed in a hut alone, and anointed with various unguents, and many incantations are employed in order to secure her happiness and fruitfulness. Here, as almost everywhere in the South, the height of a woman's good fortune is to bear sons; and she will leave her husband altogether if she have daughters only. After some days the bride-elect is taken to another hut, and adorned with all the richest clothing and ornaments that her relations can obtain. She is then placed in a public situation, saluted respectfully, and the presents of her friends are put around her. After this she is taken to her husband's home, where she has a hut for herself, and becomes one of several wives, for polygamy is general. Dancing, drinking, and feasting follow, and are continued for several days. In case of separation the husband receives back from the wife's relations the price that he paid for her.

It is related of the Hottentots of Africa that at their nuptials the men sit down in one circle, and

the women in another. The priest then enters the circle of the men and, without the use of any vessel, besprinkles the husband with a holy water supplied by nature to the priest; after which he proceeds to the bride and performs the same ceremony to her, going backwards and forwards from one to the other three times. While he is thus besprinkling them he repeats a prayer for the happiness of the couple.

Among the negroes of Loango marriage was almost unknown, concubinage being the rule; but after an agreement to marry, the girl appeared in public painted red, in order to show that she had been betrothed. After her marriage, which was celebrated with songs and dances, the pigment was washed off. The Mpongmes, an African tribe, lend their wives.

Lord Kames says that among the inland negroes of Africa, "when the preliminaries of the marriage are adjusted, the bridegroom with a number of his companions set out at night, and surround the house of the bride, as if intending to

carry her off by force; she and her female attendants pretending to make all possible resistance, cry aloud for help, but no person appears."

Speke, in his "Journal of the Discovery of the Source of the Nile," says that at Karague, "At night I was struck by surprise to see a long, noisy procession pass by where I sat, led by some men who carried on their shoulders a woman covered up in a blackened skin. On inquiry, however, I heard she was being taken to the hut of her espoused, where, bundling fashion, she would be put to bed; but it is only with virgins they take so much trouble."

In the same work Speke says: "There are no such things as marriages in Uganda: there are no ceremonies attached to it. If any Mkungu possessed of a pretty daughter committed an offence, he might give her to the king as a peace-offering; if any neighbouring king had a pretty daughter, and the king of Uganda wanted her, she might be demanded as a fitting tribute. The Wakungu in Uganda are supplied with women by

the king, according to their merits, from seizures in battle abroad, or seizures from refractory officers at home."

Among the lower classes of Congo, when a girl is marriageable, her parents enclose her in a tent for about a month, where she receives the addresses and presents of different suitors. At the end of the time she selects one who best suits her taste; and, in order that the couple may become well acquainted with each other, they live together on trial for two or three years, at the end of which time, if they have agreed, they marry; if not, they separate. After selection, the friends of the man send a present of palm wine to the girl's parents, who, by accepting it, express their approval of his suit. Whereupon he takes the girl home to live with him experimentally.

It is related that in the Canary Islands, in past times, before a girl's marriage she was set apart for thirty days, during which time she was fed upon milk and other nourishing things in order to fatten her, the popular belief being that a lean

woman was less capable of becoming a mother than a fat one.

The semi-Christians in Abyssinia in the seventeenth century had several wives, and each one was entitled to a dowry. The bride and bridegroom, having proceeded to the church, were seated on a kind of couch outside, opposite the chief entrance, and three priests walked round them three times with a cross and censer, singing as they did so. They then laid their hands upon the heads of both parties, and cut off some of their hair, and, steeping it in water and honey, placed that of the bride upon the bridegroom's head, and that of the bridegroom upon the bride's head. They then sprinkled the couple with holy water, crowned, and incensed them, and gave them the communion and a blessing. The ceremony was followed by a feast. The pair were shut up for a month afterwards, and the bride covered her face with a black veil for six weeks.

Other marriage customs also prevail in Abyssinia. Thus a man, when he has resolved to

marry, sends some person to the woman's father to ask for her. If the demand be granted, a meeting at the bride's house is convened, and an oath to maintain due fidelity is reciprocally taken. The bride's father then presents her fortune to the bridegroom, who is obliged to find a surety for the same in case thereafter he should dismiss his wife, divorce being allowed, and not be able to restore her portion. The bridegroom is, moreover, obliged to give an equivalent, which also is secured by a surety. On the wedding day the man renews his oaths, and his surety confirms the bond. When this has been done, the bridegroom, probably as a symbol of capture, takes the bride upon his shoulders, and carries her to his house if it be near, but if at a distance he carries her only round her own house, and then puts her down inside it. After this a feast is given, and, that being ended, the bride is mounted on a mule and taken to her future home. When the parties have lived together for an appointed period, generally twenty or thirty

days, they both go to church and declare before the priest that they are husband and wife, and receive the sacrament of mass. The peasantry do not generally finish the ceremony by going to church, but are content to marry without; or, if a priest be living near, he sprinkles them with holy water and repeats a prayer. In fact, in Abyssinia at the present time civil marriages have almost superseded the solemn unions by the church. The husband binds himself by agreement to pay a stipulated number of cows and dresses to his wife, and then the parties live together in marital relationship; but not infrequently they separate after the lapse of several months or years. At the wedding feast the guests consume almost incredible quantities of beef and intoxicating drinks.

A woman convicted of adultery in Abyssinia was formerly punished by having her head shaved, and being deprived of her possessions and expelled in a mean dress from her husband's house, only a needle being given to her to enable

her to get a living. Women were also slightly punished for their husband's infidelity, on the ground that it was probably caused by their own fault. Marriage being usually a mere contract by which both parties agreed to join themselves only so long as might be mutually agreeable, divorce was common and easily effected. Bruce relates that he met a lady in a room in this country with six men who had all stood in conjugal relationship to her successively, and none of whom had any claims upon her then.

In Guinea the fathers selected wives for their sons, and compelled them to marry, although they had never before seen their intended wives. Fathers did not give their sons anything upon their marriage, and the relations of the bride gave her only sufficient to cover the expenses of the wedding feast. The bride swore before witnesses that she would be faithful to her husband, but he was not required to make a similar vow. If after marriage a man became wealthy enough to maintain a second wife, he was at liberty to take one

with the consent of the first, for which he was compelled to pay her a large sum of money.

The inhabitants of Lower Ethiopia have as many wives as they can support, and they do not allow a woman to marry after a certain age. In Zocotara polygamy also prevails, and the men change their wives at pleasure by taking them into a public place and there disposing of them. In Eastern Ethiopia marriage was a mere matter of purchase and sale, and was subject to a superstition which required that the bridegroom should meet with a man who was strong enough to carry him on his back to the house of the bride without halting. Should the man stop by the way the wedding did not take place on that day, but was deferred to some future period.

Among the Mexicans in the seventeenth and eighteenth centuries the parents arranged and settled the marriages of their children, who had little control over the matter. Before the complete selection of a wife the parents of the young man consulted a diviner, and if he pronounced

her to be inauspicious, another maiden was sought for. If, on the contrary, the augury predicted happiness, the girl was demanded of her parents through the medium of certain women called Solicitors. These women went the first time at midnight, carrying presents to the girl's parents, of whom they asked her in marriage. According to usual custom this request was always refused on the first occasion, but in a few days afterwards the women went again and used further arguments and entreaties. The parents then took time to consider the matter, and in a day or two they sent an answer.

Assuming the reply to be in the affirmative, on the wedding day they conducted the maiden, attended by a large company and by musicians, to the house of her intended husband's father. The bridegroom and his father and mother received her at the entrance to the house with four torches borne by as many women. Upon meeting, the bride and bridegroom offered incense to each other, and then the latter, taking the former's

hand, led her inside, and both of them sat down on a mat that was spread in the middle of a chamber close to a fire, which was regarded as a mediator in all disputes between a husband and wife. The priest then tied the bride's gown, or the lower part of her long veil, and the bridegroom's mantle together, which ceremony was the material part of the contract. The bride then walked seven times round the fire preceded by the priest, and afterwards returned to the mat near to it, where she and her husband again sat down. They then offered copal to their gods, and also exchanged presents. Sometimes the couple met at the Temple, where the priest tied their garments together; and he then walked with them to the bride's house, they being still bound, where the ceremonies above mentioned took place. A feast followed the marriage. During the next four days the couple remained in their chamber praying and fasting, leaving it only upon absolute necessity, and to burn incense and make oblations. The marriage was not con-

summated until after these four days had expired.

In some parts of Mexico, besides adopting the ceremony of tying the pair together by their garments, the priest cut off pieces of the couple's hair, and the bridegroom carried the bride for a short time upon his back. And in other parts when a man wished to be married he went to the Temple, where the priests cut off some of his hair before an idol, and then, pointing him out to the people, they stated that he wanted a wife. He was obliged to take the first woman whom he afterwards met, as she was assumed to be sent from heaven to him.

The pagans of Peru had several wives, but only the first reigned supreme, and she was entitled to deference from the others. She alone wore mourning clothes upon her husband's death, and this she did for twelve months, during which time she could not marry again. When a man wished to marry he went to the woman's house, and with her father's consent put on her foot a

particular kind of shoe, in which he led her to his home. If she were a virgin the shoe was of wool, and if she were a widow it was of rush.

The Caribs, who inhabited the islands of the coast of Peru, observed nearly the same matrimonial customs as the people on the mainland, with this addition, that on the wedding day, and for several days afterwards, they took their wives, with many noisy attendants, into the woods to hunt and kill.

The common people of Florida were allowed only one wife, while the nobility had several wives; but the first one exercised authority over the others, and her sons alone inherited the husband's property.

The married people of Cuba separated for very trivial causes, and at pleasure, the wife having an equal right with her husband to divorce herself.

In Paria polygamy was common; but the first wife commanded the others. Husbands had the privilege of turning off their partners when they grew old, and of taking young ones instead.

The natives of Brazil practised polygamy, and married any of their relations not of the first degree. Parents promised their sons in marriage while still children, and when they attained the proper age they were compelled to perform the contract. Girls were married at a very early age. An instance of this occurred in 1853, when a Brazilian, travelling from his own country to England with his wife, applied to pay reduced passage money for her, she being under twelve years of age. Divorce on either side was very easy in Brazil, the mere wish for it being sufficient.

Among the Portuguese in Rio de Janeiro a wife's portion was usually made up in slaves, and if a husband received six slaves with his partner he reckoned them to be a good fortune.

It is said that in Venezuela, when a young man asks for the hand of a young girl, her father gives him a very hard stone to pierce. This task takes a long time, and when it has been accom-

plished the suitor's request is granted, and the damsel is delivered over to him.

The natives of Santa Cruz had many wives. While a girl was yet an infant her parents selected a husband for her, who generally was related to her after the second degree. The parents' selection was indicated to the man by the presentation to him of a bow, arrows, and a spade. If he received them he was taken to the home of his father-in-law elect, where he was taught how to look after the interests of his bride until she arrived at puberty. When a man desired to have a wife he presented the parents of the selected woman with a bundle of sticks. If it was received his suit was accepted, and her home was thenceforth free to him. Soon after a woman was married she made two shrouds, one for herself, and the other for her husband.

In Guiana or New Andalusia the pagan natives of the upper class had many wives, but the common people had only one. The first wife was head of all the subsequent ones. A Guiana

Indian who was a good fighter or huntsman was held in high reputation, and there were many rivals for his affection. The women who wished to marry him offered him drink and firewood. If he refused to accept them it was a token that he rejected the giver; but if, on the contrary, he took them, a marriage was concluded, and the woman entered upon the management of his household forthwith.

Fitzroy, writing of the natives of Tierra del Fuego in 1839, says: "As soon as a youth is able to maintain a wife by his exertions in fishing or bird-catching, he obtains the consent of her relations, and does some piece of work, such as helping to make a canoe, or prepare seal-skins, &c., for her parents. Having built or stolen a canoe for himself, he watches for an opportunity, and carries off his bride. If she is unwilling she hides herself in the woods, until her admirer is heartily tired of looking for her, and gives up the pursuit; but this seldom happens."

As a general rule among the natives of South

America, no man could marry in his own tribe, nor a woman whose family name was the same as his own, under pain of death. Among the Choctaws there were two great divisions, each of which was subdivided into four clans, and no man could marry in any of the four clans belonging to his division. The restriction among the Cherookees, the Creeks, and the Natches, did not extend beyond the clan to which the man belonged. An Iroquois man could not take to wife a woman of his own tribe.

The Ottomaques of South America always united a young man to an old woman, or a young woman to an old man, the reason being that the discretion of the elder might curb the impetuosity of the younger.

The Guichola Indians of the same country took their wives upon trial, and if after a definite time the parties suited each other they were married by a priest, who upon certain occasions travelled round the country to perform the nuptial ceremony, which consisted of a benediction and the

joining of hands, and to christen the children born during the experimental unions of their parents. A woman who did not give satisfaction might be returned to her parents, and although she had been thus discarded, she was generally taken again upon trial by some other man, and ultimately got married. This custom was very similar to one in use by the Danes and Scots, called hand-fasting, which we shall describe hereafter.

With some South American Indians a virgin was not chosen for a wife, virginity being regarded as a sign that the woman had not the art of making herself pleasing to men, and she was therefore to be avoided.

In South America, at Magellan's Straits, in the seventeenth century, a man demanded a woman for his wife in a full assembly. If her parents consented, he took her home without further ceremony. On the next day the company met and had a feast, after which the husband received his wife's portion. A woman

was compelled to remain always in her husband's sight, and if she were false to him he sent her back to her parents, who shaved her head as a punishment.

Bourne, in his "Life among the Giants of Patagonia," in 1848, says that "without the chief's consent no marriage was permitted; in his judgment, no Indian who was not an accomplished rogue, particularly in the horse-stealing line, an expert hunter, able to provide plenty of meat and grease, was fit to have a wife. . . . It appeared that the possession of two horses—one for himself and one for his intended—was regarded as the proper outfit in a matrimonial adventure. . . . Due sanction having been given by the supreme authority, the bridegroom takes home his bride, for better or worse, without any of the festivity which graces similar occasions elsewhere."

The Indians who inhabited some of the settlements in North America generally had only one wife, but more than one was permitted. Their

marriages were celebrated with music, dancing, and vocal praises of the newly-married couple. Of this we have an example in Longfellow's "Song of Hiawatha," a legend of the North American Indians, in which is an account of the hero's wedding feast, which was accompanied with dancing, love-songs, and tales of strange adventure. In some Indian marriages a red substance was placed by the bridegroom on the bride's head, and mutual presents were given. These people accorded to the squaws whose husbands had been killed in battle, the privilege of selecting a successor from the prisoners of the enemy who were about to be tortured. Among the Mantuanos, in Columbia, women sometimes married at the age of twelve years, and men at sixteen, and usually the couple's united ages did not reach thirty. A faithless wife in North America was punishable with death, but spinsters were freely allowed to disregard the rules of virtue.

In 1695 the local authorities of Eastham, in

Massachusetts, voted that every unmarried man in the township should kill six blackbirds or three crows yearly while he remained single, and that, as a penalty for not obeying the order, he should not get married until he had destroyed the requisite number in arrear. In 1756 the Assembly of Maryland laid a tax of five shillings a year upon all bachelors above twenty-five years of age, who were possessed of one hundred pounds; and of twenty shillings a year upon all bachelors and widowers, without children, who were above that age and possessed of three hundred pounds.

Burnaby, in his "Travels in North America," in the last century, says that the lower orders of the Anglo-Americans adopted a style of courtship called Tarrying, which was as follows:— When a man was enamoured of a maiden he proposed for her to her parents, and if they had no objection to him, they allowed him to "tarry" with her one night, in order to give him an opportunity to court her. The couple got into bed together, still wearing their under garments,

so as to prevent a scandal. If they agreed they got married, if otherwise they parted. The tarrying was generally conducted without any improprieties.

Kalm, in his "Travels in North America," about 1747, says that when a poor widow, whose late husband had died in debt, married again, she went to the church wearing only her chemise, by which means she and her new husband were both relieved from all liability in respect of such debt; and Kalm says that marriages of this kind often took place. In England, from early times until the present, a notion prevailed that if a man married a woman in her shift only, he was not liable to any debts which she might have contracted. This was a vulgar error, founded probably on the legal maxim that a husband is liable to his wife's debts because he upon marriage acquired an absolute interest in her personal estate; the unlearned deduction being that if the wife had no estate the husband would not incur any liability.

Instances of marriage *en chemise* have actually occurred in England. Thus, the register books of a village in Wilts, under date 1714, contain an entry of the marriage of a woman "in her smock, without any clothes or head gier on." At Ulcomb, in Kent, in 1725, a woman was married in her chemise. At Whitehaven, in 1766, a woman stripped herself to her shift in the church, and in that condition she stood at the altar and was married. In Lincolnshire, between 1838 and 1844, a woman was married enveloped only in a sheet. And not many years back a similar marriage took place; the clergyman, finding nothing in the Rubric about the woman's dress, thought he could not refuse to marry her in her chemise only. At Kirton-in-Lindsey there was a popular belief that the woman must be actually nude when she left her residence for that of her intended husband, in order to relieve him from her debts; and a case of this kind occurred. The woman left her house from a bedroom window stark naked, and put on her clothes as she stood

upon the top of the ladder by which she accomplished her descent. The notion of a marriage in a chemise was prevalent at Cottenham, in Cambridgeshire, recently.

In the states of America marriage is frequently performed by a civil functionary, just as the ceremony was performed in England in the time of Cromwell by a justice of the peace.

The primitive Moravians, many of whom settled in America, were not allowed to choose husbands and wives for themselves, as each marriage was believed to be the result of special divine appointment. A brother of the community wishing to marry, laid his wish before the society, who cast or drew a lot from the list of marriageable sisters. The parties generally accepted the decision, but the sister thus chosen had a right to refuse if she objected to her proposed husband. Persons who had never seen each other were sometimes married, as brothers on distant missions wrote to the society for wives, stating qualifications, and they ac-

cepted such as were sent to them. A story is told of a missionary brother who, being a widower, wrote to the community to find him another wife; and he desired that she might be short and stout in person, because his late wife had left many good clothes, which he did not wish to have wasted. Happily a sister who proved to be of the required size was found and sent to him. No member was allowed to marry except in the society; after the betrothal of a brother and sister no private interviews were allowed between them.

A book called "Love's Telegraph" gives the following as modern American customs:—"If a gentleman wishes to make known his desire to be married, he wears a ring on the first finger of the left hand; if engaged, on the second; if married, on the third; and on the little finger if he is a determined old bachelor. The same rule applies to the ladies. A ring worn on the first finger is a silent advertisement for a husband; on the second, a token of engagement; the third, matri-

mony; and the little finger, the gentle intimation of the wish to die an old maid."

'In New Zealand, and the Fejee and other islands of the Pacific, the custom of capture of women for wives has prevailed from the earliest times of the known history of those places. The native Australians also practised the system of capturing their brides, and their primitive songs make frequent allusion to the custom. Turnbull, writing in 1805, says that among the Australians, when a man saw a woman whom he liked, he told her to follow him, and if she refused, he forced her to accompany him by blows, ending by knocking her down and carrying her off. Sir George Grey, writing in 1841, of the North-Western Australians, says: "Even supposing a woman to give no encouragement to her admirers, many plots are always laid to carry her off, and in the encounters which result from these, she is almost certain to receive some violent injury, for each of the combatants orders her to follow him, and in the event of her refusing,

throws a spear at her. The early life of a young woman at all celebrated for beauty is generally one continued series of captivity to different masters, of ghastly wounds, of wanderings in strange families, of rapid flights, of bad treatment from other females, amongst whom she is brought a stranger by her captor; and rarely do you see a form of unusual grace and elegance, but it is marked and scarred by the furrows of old wounds; and many a female thus wanders several hundred miles from the home of her infancy, being carried off successively to distant and more distant points."

A writer in 1864 says of the Australian blacks: "Courtship, as the precursor to marriage, is unknown amongst them. When a young warrior is desirous of procuring a wife, he generally obtains one by giving in exchange for her a sister, or some other female relative of his own; but if there should happen to be no eligible damsel disengaged in the tribe to which he belongs, then he hovers round the encampment

of some other blacks until he gets an opportunity of seizing one of their cubras, whom perhaps he has seen and admired when attending one of the grand corroborries. His mode of paying his addresses is simple and efficacious. With a blow of his nulla-nulla (war-club) he stuns the object of his 'affections,' and drags her insensible body away to some retired spot, whence, as soon as she recovers her senses, he brings her home to his own gunyah in triumph. Sometimes two join in an expedition for the same purpose, and then for several days they watch the movements of their intended victims, using the utmost skill in concealing their presence. When they have obtained the knowledge they require, they wait for a dark, windy night; then quite naked, and carrying only their long 'jag-spears,' they crawl stealthily through the bush until they reach the immediate vicinity of the camp-fires, in front of which the girls they are in search of are sleeping. Slowly and silently, they creep close enough to distinguish the figure of one of those cubras;

then one of the intruders stretches out his spear, and inserts its barbed point amongst her thick flowing locks; turning the spear slowly round, some of her hair speedily becomes entangled with it; then, with a sudden jerk, she is aroused from her slumber, and as her eyes open, she feels the sharp point of another weapon pressed against her throat. She neither faints nor screams; she knows well that the slightest attempt at escape or alarm will cause her instant death, so, like a sensible woman, she makes a virtue of necessity, and, rising silently, she follows her captors. They lead her away to a considerable distance, tie her to a tree, and return to ensnare their other victim in like manner. Then, when they have accomplished their design, they hurry off to their own camp, where they are received with universal applause, and highly honoured for their gallant exploit. Occasionally an alarm is given, but even then the wife-stealers easily escape amidst the confusion, to renew their attempt at some future period. When a distinguished

warrior carries off a bride from a strange tribe, he will frequently volunteer to undergo 'the trial of spears,' in order to prevent the necessity of his people going to war in his defence; then both the tribes meet, and ten of their smartest and strongest young men are picked out by the aggrieved party. These are each provided with three reed-spears, and a wommera, or throwing-stick; and the offender, armed only with his heiliman (a bark shield eighteen inches long by six wide), is led out in front, and placed at the distance of forty yards. Then, at a given signal, the thirty spears are launched at him in rapid succession; these he receives and parries with his shield, and so skilful are the blacks in the use of their own weapons, that very seldom is any wound inflicted. Having successfully passed through this ordeal, the warrior is considered to have fairly earned his cubra, and to have atoned for his offence in carrying her off; so the ceremony generally concludes by the two tribes feasting together in perfect harmony."

The native Australian women are all usually betrothed immediately after birth to men of a different tribe to their own; so that all women are wives; and the stealing of them leads to continual warfare between the clans. No woman can be betrothed to a man of her own stock.

CHAPTER VI.

Turkish Marriages—Russian Marriages—Hop and other Symbols—Peasants' Marriages on the Caspian and Black Seas—Marriage Fair—Tartar Marriages—Kalmuck Marriages—Wife-capture—Mongol Marriages—Marriage to the Dead—Ostiack Marriages—Toorkoman Marriages—Polish Marriages—Symbolical Bouquet—Hungarian Marriages—Marriages at Bosnia—In Wallachia and Moldavia—Scandinavian Marriages—Swedish and Danish Marriages—Superstitions and Charms—Norwegian Marriages—A Bryllup—Icelandic Marriages—Large Rings—Finland Marriages—Health Drinking—Knife Sign—The Week of the Breeches—Kamtchatkadale Marriages—Earning and Capturing a Wife—Lapland Marriages—Lovers' Wine—Esquimaux Marriages—Tibet Marriages—Brother's Wife—Marriages among the Dyaks of Borneo.

In Turkey, by authority of the Koran, the Sultan is allowed seven wives, and every other Mussulman four, and as many female slaves as they please; but in the present day few men have more than one wife each. Polygamy is almost

confined to the very wealthy, and is by no means general even among them, probably because a plurality of wives produces a plurality of expenses. The slaves are free when they have had a son, nor can their masters sell them, but they may give them away. All their priests may marry except the dervises, who are prohibited from so doing. The Turks can divorce their wives very easily, and are allowed to marry near relations, on the principle that a double tie makes the friendship stronger.

Marriage is a mere civil contract, and the ceremony is performed before a Cadi, or magistrate. It derives its validity from his authority and registration. It is solemnized before him, not by the parties themselves, as neither the bride nor any other female attends the ceremony, but the contract is executed by proxies, and signed by witnesses.

In the seventeenth century the forms were as follows:—When a man wished to marry, his relations met those of the intended bride, and

the dowry which he was to give her was agreed upon. Afterwards he sent the lady's father the stipulated sum of money, in order that a portion of it might be expended in the purchase of clothes and furniture. The balance remained in the hands of the father, without whose consent the husband could not in any way dispose of it. Most parents contributed to the expenses of their daughter's marriage, although it was not the custom for them to give her any considerable portion. All preparations for the marriage were left to the care of a friend of the bridegroom, called the Sagois.

The bride continued covered up for eight days before her marriage, and she was not allowed to be seen uncovered by her intended husband, or any of his relations. He meantime visited his friends, and invited them to the wedding. Those who were so invited sent their presents the day before that fixed for the ceremony. Always on the same day the bride was taken to a bath, her nearest relations walking before her with lighted

torches in their hands, and she was carefully washed by several women. By means of a vegetable substance her hair, nails, palms, and heels were dyed red.

On the wedding day the bridegroom sent a present to the Cadi. The Sagois, accompanied by all the guests and many musicians, went to the bride's house, where they partook of a banquet. After that the lady's father took her by the hand and formally delivered her over to the Sagois, who then seated her upon horseback, and carried her to the bridegroom's house. All the guests followed, and the train was augmented by vehicles carrying her furniture and effects. The bride rode with a veil over her face and an umbrella over her head, and she saluted all whom she met by bowing. She was accompanied by her servants and nurses, who made a great clamour in lamenting for the impending loss of her virginity. When she had reached her husband's house she dismounted, and was received by him, and he conducted her with the other women into

a chamber distinct from that of the men. A supper and ball followed, after which the Sagois took the bride by the hand, led her to the bridegroom's chamber, and delivered her over to the eunuchs, who kept her in charge until her husband's arrival. When he came he took off her veil and other habiliments, she meanwhile pretending some resistance. On the following day she was again taken by her relations and servants to a bath, where she was again carefully washed.

A Moslem marriage is generally celebrated on the eve of Friday, the Moslem Sabbath, when the bridegroom goes with his male friends to the mosque to offer the prescribed prayers and observances, which being finished, he is conducted in state to the bride, and formally presented to her by some aged relative. The bride, as an indication of her servile condition, humbly waits upon him at the nuptial supper.

In Russia in modern times the father chose a husband for his daughter, and offered her to him with a portion. Parents in this country possess

great authority over their children, by the force of ancient laws and established customs. If the chosen man signified his acceptance of the proposed woman, the fathers on both sides met and made a bargain. Sometimes a disinterested person negotiated and concluded the marriage treaty. Mutual inquiries were made respecting the bodily health of the couple, and in fact several females personally examined the bride to see if she had any defects. The intended husband was not generally permitted to see his future bride until the day of, or the day before, the marriage.

On the evening of the wedding day, which was seldom appointed until a fortune-teller had been consulted, the bridegroom, attended by his friends, proceeded to the house of the bride, the priest who was to perform the ceremony riding on horseback before him. All the company sat down to a feast, at which the bride wore a veil, and a crown of gold or silver-gilt, lined with silk, her hair being unwreathed. The couple were separated from each other at the table by a curtain. The

women sang and strewed hops upon the heads of the company, who also were showered with a mixture of fragments of satin and taffeta, small pieces of silver, hops, barley, and oats, which were all mingled together in a bowl. The parents of the couple exchanged rings, and a basketfull of cheese and little loaves of bread were blessed by the priest before being taken to the church.

The bride was then conducted to the church, followed by the bridegroom and the priest. The couple stood upon a piece of crimson taffeta which was spread on the pavement. The priest then asked for and received oblations of bread, fish, pastry, and other things. He then gave the pair his benediction, and held over their heads the pictures of those saints whom they had chosen to be their patrons. After which, taking the right hand of the bridegroom and the left of the bride, he asked them three times whether they would consent to marry each other and always be loving and faithful. Being answered in the affirmative, the priest sang a psalm, while all the

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The bride was then conducted to the church, followed by the bridegroom and the priest. The couple stood upon a piece of crimson taffeta which was spread on the pavement. The priest then asked for and received oblations of bread, fish, pastry, and other things. He then gave the pair his benediction, and held over their heads the pictures of those saints whom they had chosen to be their patrons. After which, taking the right hand of the bridegroom and the left of the bride, he asked them three times whether they would consent to marry each other and always be loving and faithful. Being answered in the affirmative, the priest sang a psalm, while all the

great authority over their children, by the force of ancient laws and established customs. If the chosen man signified his acceptance of the proposed woman, the fathers on both sides met and made a bargain. Sometimes a disinterested person negotiated and concluded the marriage treaty. Mutual inquiries were made respecting the bodily health of the couple, and in fact several females personally examined the bride to see if she had any defects. The intended husband was not generally permitted to see his future bride until the day of, or the day before, the marriage.

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company took each other's hands and joined in a solemn dance. The priest then put a garland of rue or wormwood upon the heads of the couple, as a hint that some bitterness was to be expected in the married state. If, however, the man was a widower, or the woman a widow, the wreath was placed upon their shoulders instead of on their heads. The priest then drank the couple's healths in wine out of a gilt wooden cup or glass, from which they drank likewise thrice. The vessel was then thrown upon the ground, broken, and trodden upon, while the bridegroom said words to the following effect: "Let them be so trampled upon and confounded who maliciously endeavour to create ill-will between us." In conclusion, all the company lighted wax tapers, and the women strewed linseed and hempseed upon the heads of the pair. The clerk also sprinkled on the bride's head a handful of hops, at the same time wishing she might be as fruitful as that plant, or, as one historian writing in 1679 says, have as many children as hops were

thrown. Another man, having a sheepskin pelisse with the wool turned outwards, accompanied her, and wished that she might have as many children as the skin had hairs.

After the marriage ceremony it was customary for the women to take hold of the bride's dress and endeavour to pull her away from her husband; but she maintained so tight a grasp of him that all their endeavours were fruitless. The bride was then conducted home in a sledge by old women, she being closely veiled and attended by flambeaux-bearers. The bridegroom rode on horseback, and was accompanied by young men. When they all had arrived home the pair were seated at table, and had bread and salt placed before them, but they ate nothing. Meanwhile boys and girls sang nuptial songs of coarse import. Old women conducted the bride to her chamber and put her to bed, at the same time exhorting her to be gentle and obedient. Afterwards young men led the bridegroom to the room with wax tapers in their hands. He then ordered

his wife to pull off his boots, and she, getting out of bed and submissively bowing, complied with his command. In one of the boots was hidden a whip, and in the other a trinket. If she first drew off the latter one it was accounted a good omen, but if the former, she got a stroke of the whip. The couple were allowed to be together for an hour or two, and then an old woman attended them to receive tokens of the bride's purity. After which the conductress braided the wife's hair, which hitherto had been hanging loose over her shoulders, and went to the parents to demand the dowry. The couple then sat down to supper together, part of the meal being a roast fowl, which the husband tore into pieces, throwing part of the same over his shoulder, and eating the remainder.

In the seventeenth century it was customary to make a bank of earth two or three feet high round the lower rooms in Russia, in order to keep them warm; but none of this earth was allowed to remain at the heads of a newly mar-

ried pair, because no thought of mortality should enter their minds on the occasion. A man who took a second wife was forbidden to enter a church—he could go only to the porch of it; and whoever married a third time was excommunicated. Russian young men were formerly married in the presence of their fathers and grandfathers if living, and the sons continued even after marriage to reside in their fathers' houses, and submitted all their domestic concerns to the parental direction. They made good husbands, and treated their wives well so long as the latter pleased them; but when the reverse happened the wives were repudiated on very slight cause. In case of the wife being dismissed for barrenness, the husband might marry again in six weeks afterwards. Widows might marry a second time, but should they marry a third time their virtue was considered to be gone. Women were very obedient to their husbands, and patient under discipline. It was even a custom for wives to present their lords on their wedding day with a

whip of their own making, as a token of submission.

Among the peasantry in South Eastern Russia, on the shores of the Caspian and Black Seas, the affianced bride, on the evening before her wedding day, pays a visit to her master and to the principal inhabitants of the village, in the plain dress of her ordinary condition, consisting of a red cloth jacket falling as low as the knees, a very short white petticoat, fastened at the waist with a red woollen scarf, above which is an embroidered chemise. Her legs are bare, and on her feet she wears red or yellow leather boots. She is accompanied by other girls, who are attired in their best. In their hair they wear leaves and scarlet berries, and the tresses are sometimes plaited either like a crown or hanging on their shoulders. A necklace of pearls or coral, from which depend religious medals with imitation mosaic enamel paintings, is wound several times round their necks. At each house the betrothed kneels before the head of it, kisses his

feet, and begs his pardon. He raises and kisses her, and gives her some trifling present, for which she in return offers a small roll of bread of a symbolic shape. On her return home all her hair is cut off, and thenceforth she must wear a kind of turban, being a woollen or linen shawl, which is rolled round her head, and is the distinctive mark of a married woman. It is usually presented by the husband. While the ceremony of her hair-cutting is proceeding she sings a simple song expressive of her regrets, and the old woman whose duty it is to roll the turban round her brow wishes her happiness, and gives her good advice. When the marriage is over the husband takes his wife to the inhabitants of the village, and shows them the change which has been effected in her head-gear.

At St. Petersburgh it was long a custom to hold on Whit Sunday, in the Summer Garden, a fair of the women who wanted husbands. The females were dressed in their best, and carried in their hands silver spoons and the like, to show

their possessions. They were accompanied by their parents or friends, to keep order and arrange terms. The young men strolled about, and when they saw a girl whom they liked, they spoke to her custodians, and stated their own prospects and present property. If all proved to be satisfactory on both sides, the treaty ended in a marriage. Of late years this custom has much declined, and it is likely to fall into disuse.

The form of capture is observed in the marriages of the Kalmucks, the Nogay Tartars, the Mongols of the Ortous, in Tartary, the Kirghiz, the Circassians, and the people generally of the Caucasus. Among the Kalmucks, the Nogay Tartars, and the Kirghiz, the bride was prohibited from entering the home of her parents for one year after her marriage, a custom which no doubt was intended to give force to the other custom of capture. With all the three last-named people, as well as with the Circassians, it was common to buy wives, and where the parties could not agree about the price, the lady was carried off by force

of arms. The man having once got her into his home, she was his wife by operation of law; and then her friends were compelled to come to terms about her purchase-money. De Hell, in his "Travels in the Steppes of the Caspian Sea," says, that in the marriages of the nobles among the Kalmucks the following forms are observed:— The price to be paid for the bride to her father having been settled, the bridegroom sets out on horseback, accompanied by the chief men of the tribe to which he belongs, to carry her off. "A sham resistance is always made by the people of her camp, in spite of which she fails not to be borne away on a richly caparisoned horse, with loud shouts and *feux de joie*." Dr. Clarke, in his "Travels," says: "The ceremony of marriage among the Kalmucks is performed on horseback. A girl is first mounted, who rides off in full speed. Her lover pursues; if he overtakes her she becomes his wife, and the marriage is consummated on the spot; after this she returns with him to his tent. But it sometimes happens

that the woman does not wish to marry the person by whom she is pursued; in this case, she will not suffer him to overtake her. We were assured that no instance occurs of a Kalmuck girl being thus caught, unless she have a partiality to the pursuer. If she dislikes him, she rides, to use the language of English sportsmen, 'neck or nought,' until she has completely effected her escape, or until her pursuer's horse becomes exhausted, leaving her at liberty to return, and to be afterwards chased by some more favoured admirer." This ride is not undertaken until after the price for the girl has been agreed between the would-be bridegroom and her friends, he thus having to pay for as well as to capture her. Bergman says that the necessity for the appearance of using violence in the taking of a wife by the Kalmucks, is satisfied by the act of putting the bride by force upon horseback, when she is about to be conducted to the bridegroom's home. It will be seen that each of these three accounts slightly differs from the others, probably because

the customs vary among the numerous hordes; but it is clear that either actual or symbolical capture in marriage prevails among all.

Among the Mongols of the Ortous, in Tartary, marriage was a matter of sale and purchase, and for some time after the contract the bride remained with her family. Huc says that, the day having arrived, "the bridegroom sends early in the morning a deputation to fetch the girl who has been betrothed to him, or rather whom he has bought. When the envoys draw near, the relations and friends of the bride place themselves in a circle before the door, as if to oppose the departure of the bride, and then begins a feigned fight, which of course terminates in the bride being carried off. She is placed on a horse, and having been thrice led round her paternal house, she is then taken at full gallop to the tent which has been prepared for the purpose, near the dwelling of her father-in-law. Meantime all the Tartars of the neighbourhood, the relations and friends of both families, repair to the wedding-

feast, and offer their presents to the newly-married pair."

The Monguls and Tartars used to bind or relate hostile tribes to each other, in case all the children of two families were dead, by marrying the deceased son of one to the deceased daughter of another. The imaginary tie thus formed by the matrimonial alliance of the dead was held in much superstitious veneration. The Monguls and Kalmucks in their choice of wives pay little regard to the degrees of consanguinity, and they generally choose young women.

Among the Ostiacs, a Tartar tribe, the lover sends a friend to the maiden's house to agree to the price to be paid for her; and, when the bargain has been made, her father contracts to deliver her up at the end of a specified time. During the interval the husband-elect must not see his bride, and when he visits her parents he must walk backwards into their house, and not look them in the face, even when speaking to them. An Ostiac, as a trial of his wife's honour, cuts a

handful of hair off a bear's skin, and presents it to her. If she be virtuous she takes it without reluctance, but if she be inconstant she refuses to touch it; whereupon her husband sends her away. The superstition is that if she be faithless and yet touches the hair, the identical bear from whose hide it was taken will tear her in pieces, even although it be dead.

The people of Korea married at the age of eight or ten years. After her marriage the bride lived at her father-in-law's house. On the day of her wedding she and her relations received the bridegroom and his friends at her father's house, and she was then conducted formally to her future home.

The Ckaratschai, living in the Caucasus, in general had each only one wife, but some had two or three, and they usually lived happily together. The bridegroom if wealthy sent a complete dress to his bride, who wore it when she was conducted to his house, which she was always at night. On the wedding day the bride-

groom assembled his friends at his house, and the bride received her friends at her house, but only females were invited by her. In the evening the bridegroom's company fetched her, and conducted her to her future home. The festivities lasted several days. In general the bridegroom's parents selected a wife for him, and until his nuptials he was not allowed to see his bride; and it was not decorous for him to sit down in the presence of her parents, or even to speak to them.

The Mantchu Tartars prohibit marriages between persons whose family names are different. In Caindu, Cascar (Turkistan Tartary), and in Cumana, as well as other places, wives were lent by their husbands. Turkistan men repudiate their wives easily, and re-marry frequently.

The Toorkomans, according to Fraser, "do not shut up their women, and, there being no restraint on the social intercourse between the sexes, as in most Mussulman countries, love-matches are common. A youth becomes acquainted with a girl; they are mutually attached, and agree to marry;

but the young man does not dare to breathe his wishes to the parents of his beloved, for such is not etiquette, and would be resented as an insult. What does he do? He elopes with the girl and carries her to some neighbouring obah, where, such is the custom, there is no doubt of a kind reception; and there the young couple live as man and wife for some six weeks, when the Reish-suffeeds, or elders of the protecting obah, deem it time to talk over the matter with the parents. Accordingly they represent the wishes of the young couple, and, joined by the elders of the father's obah, endeavour to reconcile him to the union, promising on the part of the bride-groom a handsome bashlogue, or price, for his wife. In due time the consent is given, on which the bride returns to her father's house, where, strange to say, she is retained for six months or a year, and sometimes two years, according, as it appears, to her caprice or the parents' will, having no communication with her husband, unless by stealth. . . . Afterwards the mar-

riage presents and price of the wife are interchanged, and she goes finally to live with her husband. . . . Matches are also made occasionally by the parents themselves, with or without the intervention of the Reish-suffeeds, but the order and ceremonies of the nuptials are the same. There is a regular contract and a stipulated price; the young people are permitted to enjoy each other's society for a month or six weeks; and the bride then returns, as in the former case, to spend a year or more with her parents."

The ancient Poles before marriage did not inquire what a girl's portion was, but how many relations she had, it being the custom for all of them to give the bride something at her wedding. Sometimes the woman proposed a match through the medium of her relations, and this course was not thought to be discreditable. It was common for the women not to marry before they were twenty-four years of age, nor until they had wrought with their own hands cloth and garments for every one who attended their weddings.

The bride was led to the church, wearing a high silver-gilt crown of large size, and preceded by her female friends in mantles and long red veils. She was made to walk three times round a fire, then to sit down, and to wash her feet. Her mouth was anointed with honey, and her eyes blindfolded with a veil; and in this condition she was led to all the doors of the house, which she had to strike with her right foot. The visitors then threw wheat, rye, oats, barley, rice, and beans at the doors, as an omen that the wife would never want any of these grains if she continued to be devoted to her religion and to her domestic duties. The veil was then removed from her eyes, and the visitors sat down to a banquet, at which was eaten the flesh of no animal that had been gelt. This repast was followed by a dance. At night the bride's hair was cut off, and some of the women visitors wrapped her head in a white linen cloth, which style of headdress she wore until she had given birth to a son. She was then taken to her bedchamber,

and delivered over to the bridegroom, to whom were presented the testicles of a goat or bear, which he had to eat. The bed was sprinkled with water.

In Poland, parts of Prussia, Samogithia, Lithuania, Livonia, and Muscovy, the capture of women for wives was common in the sixteenth and seventeenth centuries. Olaus Magnus, writing in 1555, says that if the bridegroom's party succeeded in carrying off the lady, he obtained the consent of her parents, and then followed betrothal and marriage. In this case the consent and espousal came after the capture; usually the betrothal precedes the form of capture, except among savage nations, with whom the taking of the woman is not a mere relic or symbol, but an actual conquest by force or stratagem.

In Poland in the last century a girl at her betrothal had a skein of tangled silk given to her to unravel. A ring also was presented to her by her lover. After betrothal her friends went hunting, in order to bring good luck to the

couple; and before the departure of the hunters the maiden was obliged to show her ankles to them. At the wedding the bride carried a bouquet of rosemary, in which were placed a piece of money, bread, salt, and sugar. The three first articles signified that the pair should never want funds or food, and the last, that the marriage should be palatable to the end.

The Hungarians of the seventeenth century often betrothed their children while still in their cradles, and the marriages were consummated at the earliest possible time. These people would not marry a widow, considering it to be very unlucky; and if after marriage they discovered that their wives had been in love with any other man, all conjugal happiness was destroyed.

In Bosnia, near the Danube, young girls of the Mahometan faith were permitted to walk about with their faces uncovered; and if a man inclined for matrimony fell in love with one of them as he passed along, he threw an embroidered handkerchief or some other article of his dress upon her

head or neck. She then retired to her home, regarded herself as betrothed, and appeared no more in public.

In Wallachia and Moldavia a woman was often stolen away by force from the house of her relations, and taken to her captor's home, where she lived with him as his wife for some time. He then married her, but he afterwards had the power to send her adrift for the smallest offence.

In former years the marriage customs in Sweden were of a very barbarous character. It was beneath the dignity of a Scandinavian warrior, with whom monogamy was the rule, to court a woman's favour by gallantry and submission. He generally waited until she was on the way to her marriage with another man, when, collecting his followers, he fell upon the wedding party, and the stronger carried away the bride. The practice of always celebrating marriages at night much favoured this almost invariable kind of hostile courtship. In the ancient church of

Husaby, in Gothland, is still preserved a pile of lances into which were fitted torches, and which were carried before the bridegroom in the old days for the double purpose of giving light and protection. It was the office of the bridegroom's men, or, as they were called, best men, a phrase which we still retain in our weddings, to carry these lances, and the strongest of the husband's friends were chosen for this duty.

In Sweden, Gothland, and Denmark, in modern times, three or four days before the marriage the bride was taken ceremoniously to a bath, attended by her female friends, some of whom carried in the procession vessels of beer or wine, and cinnamon, sugar, and cakes. After the lavation they all wore garlands of flowers, and the young women had supper and danced with the bride. On the wedding day the bride was attended to the church by persons carrying a great number of torches, from which hung little cords and silk ribbons of various colours. She had her pockets

filled with bread, which she gave to the poor whom she met on her road to the church, a misfortune being averted by every piece that she so gave; but the recipient would not eat it, as by doing so he would have brought wretchedness upon himself.

The bridegroom sewed into his clothes various strong smelling herbs, such as garlic, chives, and rosemary, as antidotes against the evil power of trolls and sprites, of whom to this day the Swedes have much fear. The young-women guests always carried bouquets of rosemary and such like herbs to the wedding feast, and decked themselves with much jewelry, gold bells, grelots, chains, belts, and stomachers. The bridegroom on his wedding day would not stand near a closed gate, or where cross roads met, for fear of ill-fortune. A prudent bride always at the altar put her right foot before that of the bridegroom, for then she would be master of him during their married life. She also studiously got the first sight of him before he could see her, because that

preserved her influence over him. On the couple's return from the church they both visited the cowhouses and stables, so that the cattle might therefore thrive and multiply.

Among the common people the parents and friends presented the bride with a pig, sheep, or cow; and the bridegroom with a colt, dog, cat, or goose. Among the wealthier class the couple sat on a raised platform under a canopy of silk on their wedding day, and their presents, consisting of plate, jewels, and money, were arranged on a silk-covered bench before them. In pagan days, when Rolf married King Erik's daughter, the king and queen sat throned while their courtiers passed in front of them, and offered gifts of oxen, cows, sheep, swine, sucking-pigs, geese, and cats. A shield, sword, and axe were among the bride's wedding outfit, that she might, if necessary, defend herself from her husband's blows. Loccenius tells us that pay-weddings, or, as the Scotch call them, penny-bridals, were common in Sweden from a very early period. Both in Sweden and

in Denmark no marriage took place without a wedding feast, which was a most important part of the ceremony.

An ancient legendary Danish ballad, called the "Buried Mother," which is a universal favourite throughout Scandinavia, suggests that Norse brides were taken to their husbands' homes in gilded wagons. Thus:

> "He won his bride, and home she came,
> A grim and harsh ill-favour'd dame.
> When from her gilded wain she stepp'd,
> The seven poor children stood and wept."

In former days, as now, the marriages of the peasantry in Norway were conducted with many gay ceremonies, and in every parish was kept a set of ornaments, including a showy coronet and girdle, for the temporary use of poor brides. In the Museum of National Antiquities at Copenhagen are several sets of such bridal decorations, which were formerly used in Denmark. The Norwegian country folk wore also a crown of gilded stiff paper, as a symbol of chastity, and if a

woman was unworthy to wear it, her neighbours sometimes tore it from her head.

Both in Norway and in Sweden the marriages were celebrated on Sunday, and the guests assembled on the day before. The night was spent in feasting and dancing, with noisy music; and the festivities were continued for two or three days, a sober bridal being almost unknown. As many of the guests as could be accommodated slept in the bridegroom's house, and the rest were lodged among the neighbours, to be in readiness for the renewals of the merrymaking. Notwithstanding that the wedding day was Sunday, the party was accompanied to church with fiddlers and drummers. The journey to church was taken in summer on horseback, and in winter in sledges; and sometimes on boats on the lakes of the country. The priest who officiated was usually presented with one or more bladders filled with a highly-seasoned mince of different kinds of meat, and also with a bottle or two of brandy. Every guest at a Norwegian wedding brought the bride

a present; in many parts a keg of butter was the usual gift, and if the marriage took place in the winter, salted or frozen meat was offered. A minor ceremonial, called the Festerol, was common in Norway upon the day when two persons plighted their troth, and declared their intended marriage.

A recent writer, describing a wedding at Hardanger, a province in Norway, says that it was called a bryllup, in allusion to the custom of marriage by capture, which, as we have mentioned, prevailed in ancient times among nearly all the savage nations of the world. Traces of this custom might be found in the shouts, and the firing of guns and pistols at the Hardanger wedding. The bride's father sat outside his house among the elders of the village, and ale was served from a barrel at his side into a massive peg-tankard inscribed with verses. The bride herself handed stronger drinks in finely-embossed cups to all who wished to drink long life to her. She wore a crown of silver-gilt, adorned with

garnets, and hung round with gilt pendants, beads, and tufts of coloured wool. She was further adorned with a fine breastplate, a filigree brooch, and a marriage belt composed of small pieces of silver sewed upon velvet. The wedding feast lasted three days, and the guests drank very freely during that time.

Both in Sweden and in Norway, Thursday (the day of Thor) has long been looked upon as a pagan day on which no Christian religious ceremonies of any importance ought to be performed, and therefore upon that day no weddings are celebrated.

In Iceland in early times a man had frequently a concubine, but never more than one legitimate wife. The priests were not prohibited from marriage until the year 1178, and after that time the prohibition seems to have had very little effect. The laws of this country enacted that no man who had not sufficient property to maintain a family should be allowed to marry. A man whose property was under the legal minimum

rendered himself by marrying liable to punishment, unless his wife should prove to be barren. The consent of the woman's legal guardian was necessary before she could be taken as a wife. Betrothal was an important preliminary, and at that ceremony the man took the hand of the guardian, and in the presence of witnesses promised to marry the woman within a year and a day. At the same time he paid the guardian a stipulated sum, or munde (from *mund*, hand, so much in hand); and the guardian on his part promised to give, after the celebration of the nuptials, the woman's agreed marriage portion, or heiman fylgja (from *heiman*, at home, *fylgja*, to follow; the portion to follow the bride to her new home). The marriage itself appears to have been celebrated without any religious ceremonies, but it was always followed by a feast.

In Iceland a large ring was used for the ratification of all engagements; it was variously formed of bone, jet, stone, gold, and silver. Sometimes it was so wide as to allow the palm of

the hand to be passed through it. So, in the solemnization of a betrothing contract, the bridegroom passed four fingers and his palm through one of these rings, and in this manner he received the hand of the bride. Sometimes these rings for confirming mutual contracts were placed upon the altar, and there used. We may perhaps trace this custom in the old form of marriage in the Orkneys, where the contracting parties join their hands through a perforation or ring in a stone pillar. We read of the Scandinavian use of a ring in Viga Glum's "Saga." In the midst of a wedding party Glum calls upon Thorarin, his accuser, to hear his oath, and taking in his hand a silver ring which had been dipped in sacrificial blood, he cites two witnesses to testify to his oath on the ring, and to his having appealed to the gods in his denial of the charge made against him.

At Savolaxa, in Finland, when a man felt an attachment for a woman, he sent some aged dame to inform her of the fact, and to make her a present. The old woman discharged her errand

at the time when the damsel was retiring to rest, and while she was undressing she was told of her lover's suit, heard his praises, and received his gifts. If she merely gave back the presents, it was considered to be a refusal, but not an absolute one. If, however, she unloosed her waist-girdle, and dropped the gifts between her chemise and her body, her refusal was considered to be positive. If she kept the pledge of her suitor's love she was engaged to him.

On the wedding day some competent friend was chosen to do the honours of the feast, and he was called the orator, his duty being to make and recite extemporaneous verses on the occasion. On the day after the marriage all the remaining guests assembled, and the bridegroom was obliged to declare whether he had found his bride to be pure. If he declared in the affirmative, the orator celebrated the happiness of the couple, and drank their healths out of a bright, clean vessel; but if, on the contrary, the bridegroom declared in the negative, the orator drank out of

a dirty cup, with a hole in the bottom of it, from which aperture the liquor was allowed to run on to the ground, while the orator also emptied it at the other end. In either case he took a pair of the bridegroom's breeches, and struck the bride with them, telling her at the same time to be fruitful.

In another part of Finland it was the custom for a young woman to wear suspended at her girdle the sheath of a knife, as a sign that she was single and desired a husband. Any young man who was enamoured of her obtained a knife in the shape of the sheath, and slipped it into the latter article slyly. If she kept the knife the sign was favourable, and on the converse. In another part of Finland the young couple were allowed to sleep together for a week—called the week of the breeches—before their wedding day, but neither of them was entirely undressed. This custom is similar to that called bundling, in use among the Welsh, and to that designated tarrying among the Anglo-Americans.

In the last century, when a Kamtchatkadale had resolved to marry, he looked about for a wife in one of the neighbouring villages, seldom in his own; and having selected one, he informed her parents of the fact, and offered himself as servant to them for a certain period. If they so employed him, he displayed great zeal in his endeavour to please them. At the end of his term he asked for liberty to seize his lover; and if he had pleased her parents, herself, and her relations, the former gave him leave to do so; but if otherwise, they dismissed him with some small reward for his services. When a man had obtained the right to seize his bride, he sought an opportunity of finding her alone, or in the company of only a few women; and she, meanwhile, was watched and protected by all the females in the village, and was, besides, wrapped in several close-fitting outer garments, and swathed round with nets and straps. If the bridegroom happened to find her alone, or with few in company, he threw himself upon her, and began to tear off all her clothes,

for the stripping of the bride constituted the ceremony of marriage. This was not always an easy task, for although the bride herself made little resistance, her female protectors tore and scratched the bridegroom to prevent him from carrying out his design. Victory was seldom obtained without many previous fruitless attempts, and numerous wounds and scars.

When the bridegroom had succeeded, he immediately ran away from his bride, but she, as a proof that she had been conquered, called him back, and thus the marriage was concluded. After this he carried her off to his own village, and in a short time subsequently the couple returned to the bride's relations, with whom the marriage feast was celebrated. At this feast certain conjurations were used, and charms were muttered over the head of a dried fish wrapped in tow. All the above ceremonies related only to a first union; for, in the marriage of widows the man and woman's agreement alone was sufficient; but before her husband received her, it

was necessary that her sins should be taken away, and that could be done only by some stranger sleeping with her once. The Kamtchatkadales were allowed two or three wives, and they might be divorced very easily.

Whymper, in his recently-published work on Alaska, tells us of a marriage at Petropaulovski, a Russian settlement in Kamtchatka. He says that the ceremony commenced at five o'clock in the afternoon, "in the old Greek church, and was rather long and fatiguing. The congregation stood; in fact, there were no seats in the church. It is the custom for the bride and bridegroom to be crowned. In this case the brides wore elaborate head-dresses, and considerate male friends —the 'best men' of the occasion — held the crowns for three-quarters of an hour a few inches above the ladies' heads. . . . . It is the fashion, apparently—when the persons, as in this case, are in the lower walks of life—to ask some more wealthy individual to be the master of the ceremonies, and it is understood that he stands all

the expenses!" A feast and dancing, which lasted all night, followed the marriage; and the brides had to dance with every man present.

The Koryaks, who are polyandrous, and the Chukchi, in the north-east of Siberia, lend out their wives; as do also the Aimaks.

In Lapland, women married at a comparatively advanced age. When a man had selected a wife, he and his family went in a body to the hut of her parents, taking some small present, such as a ring or a girdle, for the girl, and a quantity of liquor for her friends. When the suitor's party arrived at the hut, he waited without, while his relations went in and offered a draught of liquor to the girl's father. If he accepted it, the act was an indication that he approved of the match, and then the young man was called in. He remained near the door, distinct from the rest, and offered presents to the girl, and promised gifts to her parents. Sometimes money was given both to the maiden and to her father and mother; in fact, the woman was purchased by presents of one

kind or another. Fathers usually affianced their daughters long before they allowed them to marry, the object being to make the men continue their gifts as long as possible. After betrothal the man visited his intended bride frequently, and purchased the favour of herself and of her friends by contributions of liquor and tobacco. The extent of his affection was measured by the quantity of brandy, or lovers' wine, as it was called, that he took to them, and also consumed himself.

On the wedding day the bride wore her best clothes, and her head, which was usually closely covered, was on this occasion adorned with a fillet, while her hair hung loosely about her shoulders. The ceremony was short, and was sometimes performed before, and sometimes after, an entertainment. Anciently it was celebrated at home, without any forms except the striking of some sparks of fire by means of a flint, which was a symbol of the life latent within the sexes, and which could be produced only by a conjunc-

tion of forces. At the nuptial feast, no music, dancing, or other noisy demonstration of joy was allowed. The guests made presents to the bride. In some parts of Lapland the friends on both sides met a few days after the marriage, and partook of a simple repast. Usually the bridegroom remained with the parents of the bride for one year after the marriage, and on his departure he received her portion.

At Boothia, among the Esquimaux, the state of celibacy was almost unknown, and polygamy was the rule. Most expert hunters obtained two wives by virtue of their skill. The women were compelled to make the choice of a husband as soon as they were marriageable, but the contract was settled by the parents for their children. The only form of matrimony was, that the female went to the hut of the man. The practice of repudiation and change both of the husband and wife was common.

With the Samoides and Tibets, verbal consent forms the only marriage ceremony, and the

women are allowed a plurality of husbands. Turner, writing in 1800, says the Tibets have a system of pawning their wives, and universally practice polyandry. Frequently one female associates "her fate and fortune with all the brothers of a family, without any restriction of age or of numbers. The choice of a wife is the privilege of the elder brother. . . . The number of husbands is not, as far as I could learn, defined or restricted within any limits; it sometimes happens that in a small family there is but one male, and the number, perhaps, may seldom exceed that which a native of rank, during my residence at Teshoo Loomboo, pointed out to me in a family resident in the neighbourhood, in which five brothers were then living very happily with one female, under the same connubial compact." In past days the Tibets did not marry virgins, but after marriage the women were compelled to remain faithful to their husbands.

Among the Dyaks of Borneo, the celebration of marriage is a very simple proceeding. The

bride and bridegroom are each placed on a gong, with their faces towards the rising sun. Their parents then besprinkle them with the blood of some animal, such as a buffalo, pig, or fowl, and also with cold water. Each being next presented with a cup of arrack, they mutually pour half into the other's cup, take a draught, and exchange vessels. The couple afterwards go to the house of the bride's parents, where a feast is given.

END OF VOL. I.

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